

**VALUE AND BELIEF SYSTEMS IN OUTCOMES BASED  
EDUCATION IN A DIVERSE SCHOOL ENVIRONMENT**

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## **DECLARATION**

I, the undersigned, hereby declare that the work contained in this dissertation is my own original work and has not previously in its entirety or in part been submitted at any university for a degree.



## **ABSTRACT**

The introduction of Outcomes Based Education in the South African school system brought about a new approach to education. The existing system of a multitude of subjects was replaced by a curriculum with eight learning areas. In this curriculum the focus is on attitudes, skills and values which replaced a content based approach with a process-based approach. Educators thereby became facilitators in the educational process.

With the barriers of segregation removed in the South African society the diversity of the population created multi-cultural classrooms. Schools became the meeting place of many cultures and belief systems. Educators who facilitated learning in schools were not always prepared for the task of managing a multi-cultural and multi-religious school environment. This change within the school system required that educators make a paradigm shift regarding their role as educators.

The introduction of Curriculum 2005 (1997); The Revised National Curriculum (2001) and the National Curriculum Statement (2002) was not without problems in South Africa. Many educators resisted change and had negative perceptions about the implementation of Outcomes Based Education in schools. These perceptions stemmed from inadequate training of educators for the implementation phase of the curriculum. The lack of skills to facilitate the content of the curriculum was also visible in the educators' inability to identify values in the curriculum.

The multi-cultural and multi-religious classroom confronted educators with values from the different value and belief systems of learners. It is, therefore, important that educators should be able to identify values in order to attain the outcomes of the curriculum. Previous research indicated that educators did not play an active role in the teaching of values in schools. Neither were the educators participating in this research able to either identify or promote the values identified in the curriculum.

The aim of this research was to develop an instrument to assist educators in identifying values from different belief systems in C2005 (1997); The Revised National Curriculum (2001) and the National Curriculum Statement (2002). Guidelines were developed for the facilitation of the identified values within the OBE curriculum.

An empirical research was undertaken regarding the management of values in schools in the Western Cape during June 1999. Possible methods and approaches to values in education in general were identified and the suggested instrument and guidelines to assist educators with the identification of values was developed.

The relevance of this study is to assist in-service and pre-service educators in identifying and facilitating different belief and value systems in an OBE education system.



## **SAMEVATTING**

Die implementering van Uitkomsgebaseerde Onderwys (UGO) in die Suid-Afrikaanse skoolstelsel het 'n nuwe benadering tot onderwys gebring. Die veelvoudige vakkeuses van die vorige kurrikulum is vervang deur een met agt leerareas. 'n Nuwe kurrikulum wat gefokus is op gesindhede, vaardighede en waardes het op sy beurt die inhoudgebaseerde kurrikulum met 'n prosesbenadering vervang. Opvoeders het nou fasiliteerders van die leerproses geword.

Die verwydering van skeidslyne in die Suid Afrikaanse samelewing het tot gevolg gehad dat die diversiteit van die S.A. bevolking tot multikulturele klaskamers gelei het. Skole het die ontmoetingsplek van vele kulture en waardestelsels geword. Die opvoeders wat die leerproses in skole moet fasiliteer, is nie altyd voorbereid op die multikulturele en multireligieuse skoolomgewing nie. Die verandering in die skoolwese vereis dat opvoeders 'n paradigmaskuif betreffende hulle rol as opvoeders moet maak.

Die implementering van Kurrikulum 2005(Curriculum 2005,1997; Hersiene Nasionale Kurrikulum (Revised National Curriculum, 2001); Nasionale Kurrikulum Stelling (National Curriculum Statement, 2002) was geensins sonder probleme nie. Heelwat opvoeders het weerstand gebied en baie negatiewe persepsies is behou in verband met die implementering van Uitkomsgebaseerde Onderwys in skole. Die persepsies van opvoeders ten opsigte van die implementeringsfase van die kurrikulum word gemotiveer as gevolg van die onvoldoende opleiding in die voorbereidingsproses.. Die gebrek aan vaardighede om die inhoud van die kurrikulum te fasiliteer, is sigbaar in die opvoeders se onvermoë om waardes in die kurrikulum te identifiseer.

Die multikulturele en multireligieuse klaskamer het opvoeders konfronteer met die leerders se waardes vanuit hul verskillende waarde- en oriënteringsomgewings. (*belief systems*). Dit word belangrik geag dat opvoeders hierdie waardes kan identifiseer sodat die uitkomst van die kurrikulum behaal kan word. Vorige navorsing het aangedui dat opvoeders nie 'n aktiewe rol in die fasilitering van waardes in die skool speel nie. Die opvoeders wat deel was van hierdie navorsing, kon ook nie waardes in die kurrikulum identifiseer of bevorder nie.

Die doel van hierdie navorsing was om 'n instrument te ontwerp om opvoeders te help met die identifisering van waardes van die verskillende oriënteringsomgewings (*belief systems*) in C2005 (1997); RNC (2001); NCS(2002) Riglyne is ontwerp vir fasilitering van die geïdentifiseerde waardes in die UGO kurrikulum. Empiriese ondersoek is onderneem met die doel om die hantering van waardes in Wes-Kaapse skole na te vors. Moontlike metodes en benaderings tot waardes in onderwys in die algemeen is geïdentifiseer en 'n instrument om opvoeders te help met die identifisering van waardes, is ontwikkel. Riglyne word voorgestel om opvoeders te help in hulle benadering tot waardes in die kurrikulum.

Die waarde van die studie lê daarin om sowel voor- as indiensopvoeders te help met die identifisering en fasilitering van waardes vanuit die verskillende waarde en oriënteringsomgewings in 'n Uitkomsgebaseerde Onderwysstelsel.

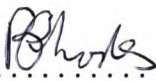
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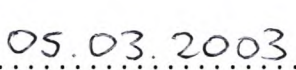
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## **CHAPTER 1**

# **BACKGROUND TO THE IMPLEMENTATION OF OUTCOMES BASED EDUCATION IN CURRICULUM 2005**

### **1.1 Introduction**

The introduction of Curriculum 2005 (1997) as an Outcomes Based Education model in South African schools follows decades of dissatisfaction with the preceding Christian National Education (CNE) that was applied in the greater part of the education system of the country. A new curriculum implies new values and approaches, since education could also be described as a value statement. We teach what we believe is important for the benefit of the individual and the society in general. The curriculum itself is a value judgement of what designers and policy makers and educators deem important to include or exclude. Values represent the emotion rules by which a nation governs itself...by which a society organizes and disciplines itself (Hagerty, 1998:70).

The implication of the value claims in the school and curriculum is that educators should acknowledge that values do exist in the school setting. The acknowledgement of this fact necessarily has implications for education in schools:

- Educators should be conscious of the different value systems operating in schools,
- Educators should be conscious of the values that the school aims to impart,
- Educators should even be able to recognise conflicts in different value systems,
- Educators should recognise the different values systems operating in the community.

In this chapter the following aspects will be discussed.

- The identification of the problem.
- The clarification of concepts.
- The research question.
- The research method.
- An outline of the thesis.

## 1.2 Problem identification

The White Paper on Education and Training (May 1995) emphasised the need for changes in the education system of South Africa. In 1997, a new education model was initiated for a democratic South Africa. The emphasis was put on outcomes based education with the introduction of Curriculum 2005. Outcomes-based education (OBE) is a shift from a content-based curriculum, it follows a mainly holistic approach by means of a process approach and is consistent with educational learning. OBE is a well-known approach in education in different countries and has already been introduced in countries such as the United Kingdom, Canada, Australia, and New Zealand during the late 1980s and early 1990s.

In South Africa the introduction of OBE was received with mixed feelings. Some educators approached it with enthusiasm, whilst others were sceptical (cf. Carl A, Ferguson R, Rhodes BD, Roux CD, Rodgers L, Smith MJ, Ungerer E 1999). The research project by Carl et al., in 1999 focused on the identification of problem areas in OBE, whilst one of its outcomes was aimed at the improvement of in-service training of educators. According to the research cited it is important that problem areas be identified timeously in order to put alternative educator training programmes in place. The research had the object to identify:

- The perceptions of educators about outcomes based education.
- The identification of educator training needs.
- The determination of the level of knowledge that educators had regarding outcomes based education.

The research results of this project indicated that educators in the area of *perceptions* regarding OBE were struggling with negative perceptions.

Some of these perceptions were:

- Educators felt they were not educated to implement an outcomes based education model.
- Educators were in doubt about the practical implementation of outcomes based education.
- The numbers of learners in classes were too high to facilitate the implementation of OBE.
- The implementation of OBE would lead to a lowering of standards.
- Some educators also believed that they were not socio-economically ready to implement OBE<sup>1</sup>

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<sup>1</sup> Extract of the research findings of Carl, AE et al. 1999



It would thus be difficult to implement OBE against the background of the mentioned perceptions. These results indicated that many educators are not ready to implement OBE. This situation may also culminate in a situation where educators are not trained to manage and facilitate different value and belief systems in the curriculum.

The change in the emphasis in curriculum as a result of the implementation of Curriculum 2005 will be the rejection of rigid divisions between academic and applied knowledge, theory and practice and knowledge and skills. In Curriculum 2005 (1997)<sup>2</sup> greater emphasis was placed on the joint responsibility of the state, community and private sector. This curriculum seeks the involvement of the community in education. As schools serve the community, the character of schools will have to be reflected in the activities of schools and curriculum development. As indicated by documents on Curriculum 2005 (1997), the fixed subject curriculum of the previous education system from grade one to grade nine is now replaced with eight learning areas.

- Communication, Literacy and Language
- Numeracy and Mathematics
- Human and Social Sciences
- Natural Sciences
- Arts and Culture
- Economic and Management Sciences
- Life Orientation
- Technology (Curriculum 2005:1997)

Curriculum 2005 (1997) was subjected to intense criticism and evaluation by the public, educators and policy makers. It may be as a result of this continued resistance amongst educators and community leaders that a Revised National Curriculum (2001)<sup>3</sup> was presented by the educational authorities in 2001. This is still a draft curriculum document. The basic principles of OBE are still the backbone of this document and it could be stated that the draft curriculum (2001) is a more streamlined version of C2005 (1997). As government has not formally accepted it yet, none of its contents will be related and compared to C2005 (1997), which is still the present curriculum.

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<sup>2</sup> Curriculum 2005 will hereafter be referred to as C2005 (1997).



The National Department of Education did not introduce RNC (2001) as expeditiously as C2005 (1997). The following points of departure of the RNC (2001) indicate the change in paradigm in the approach to educator preparation:

- A high level of skills and knowledge to all.
- A balance of integration and progression.
- Clarity of understanding.
- Feasible timeframes.
- In-service training.

The listed points of attention, according to the National Research Council (NRC), indicate that the National Department of Education is attending to some of the problems experienced with the implementation of OBE in C2005 (1997).

The importance of value and belief systems in C2005 (1997) led to the selection of a Ministerial Committee to research and submit recommendations regarding the issue of religion and religious content. This committee, named the *Sub-committee on Religion*, came into being by Government Notice 200 of 1999. The recommendations of the *Sub-committee on Religion* are important because they underpin the principles of outcomes-based education and hold important implications for educators in almost all the learning areas. This government appointed committee made the following recommendations:

- The state has an important responsibility in the provision of education.
- The education process in general should aim at the development of a national democratic culture with respect for the value of our people's diverse cultural, religious and linguistic traditions.
- Educational formation of an adherent in a specific faith is primarily the responsibility of the family and the religious community.
- Religious education should contribute to both interfaith tolerance and understanding, and the development of an appreciation of a person's own faith.
- Religion permeates every aspect of life. The inclusion of religion in education would thus contribute to making education holistic.
- Values and ideas rooted in various traditions are a resource, and a vital component for nation building and in the restructuring of civil society in a new South Africa.



- Freedom of conscience, religion, thought, conviction and opinion shall be respected.
- Shared values and principles of equality, anti-racism, justice, peace, tolerance and understanding should be promoted and encouraged in all facets of the curriculum.
- Particular faith practices and sensitivities should be respected and accommodated in ways mutually agreed upon by school and various faith communities.
- While it is recognised that schools, together with the broader society, are responsible for culture formation and transmission, there should be no overt or covert attempt to indoctrinate learners into any particular belief or religion.
- There should be no overt or covert denigration of any religion.
- Religion in education should be appropriate to the developmental age and conceptual level of understanding of the learners concerned.
- The curriculum should be drawn up with education providers and faith communities in a consultative manner.<sup>4</sup>

The recommendations made by the committee indicated the importance of religion and the associated religious contents of C2005 (1997). Despite the above recommendations, religion education, hereafter (RE), was not included in C2005 (1997) as a specific area of study.

For the sake of this study *Religion Education* shall be understood to mean the name of a *subject*, while *religion education* shall mean more broadly *education in and about religion*. It will not include elements of worship, such as singing and prayer. Religion education is not part of the C2005 (1997). The emphasis and focus in this study will be on the value and belief systems as contained in both C2005 (1997); RNC (2001).

A study of the efforts by the National Qualifications Framework (NQF) may reflect on some of the reasons for this exclusion of religion education from Curriculum 2005. The following statement reveals the policy of the NQF relating to religion education. The special note included in the C2005 Discussion Document (April 1997: Para. 4.4 on p.18) reads as follows:

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<sup>4</sup> Vol. 404, No. 1975, 23 February 1999, GENERAL NOTICE, Notice 200 of 1999 Department Of Education National Education Policy Act, 1996 (Act No. 27 Of 1996) publication of The Report Of The Ministerial Committee On Religious Education For Public Information and Comment



***Note on Religious Education***

*The South African Schools Act, (Act No. 84 of 1996), Section 7, provides for the conducting of religious observances at a public school. The report strongly supports the provision of, and recognises the benefits, of religious education in the formal school system. The report does not, however, recommend the definition of specific outcomes,<sup>5</sup> assessment criteria or range statements in respect of religious education in a way that leads to the achievement of assessable outcomes and subsequent accreditation by SAQA.<sup>6</sup>*

The report recommends mechanisms to facilitate the development of learning programmes for religious education by individual religious communities, in conjunction with educational authorities, for delivery in public schools on a free and voluntary basis.

The Report of the Ministerial Committee on religious education (January 1999:43) also specifies critical outcomes for a religious education perspective. The National Educational Policy Act of 1996 amongst other things requires an integrated approach to education within the NQF. It appears that the NQF rather – by trying to accommodate the multiple religions of a multi-religious society in South Africa – chose the easy way out by discouraging the definition of specific outcomes. It could be interpreted that the NQF acknowledges the importance of religion education<sup>7</sup> in some societies and, therefore, left the option for religious observances as well as religion education.

The importance of religion and associated religious contents in the curriculum is further strengthened by the following extract from the Government Gazette No: 18965, of June 1998:15.

*The Constitution of South Africa not only respects the right of persons to hold personal beliefs and values, but affirms their right to exercise these in public schools. The Ministry of National Education acknowledges that religion is the basis on which the lives of a very large part of the population rests. The appointment of a committee to develop a draft policy document for religious education is a clear indication that the Ministry recognises the value of religious education as an integral part of holistic development of our future generations.*

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<sup>5</sup> The Standard Generating Body (SGB) on religious studies and multi-religious education is trying to define outcomes for religion education

<sup>6</sup> South African Qualifications Authority

<sup>7</sup> Religion education: meaning all teachings about religion and belief systems.



Belief systems<sup>8</sup> are an integral part of many sections of the South African society and are, therefore, an important aspect of nation building. Many belief systems share similar values, which could be utilised to promote a society of shared values. Religious content of the curriculum could thus improve knowledge about the different value and belief systems in South Africa. Information and discovery should exorcise ignorance and negative perceptions about other beliefs. Information about value and belief systems would lead to a better understanding of others. Knowing and understanding different belief and value systems would also promote respect amongst students. South African society is in dire need of social values, but also needs to be rooted and nurtured in spiritual and moral values of religious traditions.

In the report of the Ministerial Committee (January 1999:6) on religious education the following recommendations were made in order to underpin the diversity of opinions: Schools would have four basic options in Curriculum 2005:

- The school offers C2005 (1997) as it stands, dealing with those outcomes, assessment criteria, range statements and performance indicators that contain specific religious content in the same integrative way as any other that the curriculum requires.
- The school offers C2005 (1997) in a way that makes explicit the many contributions that religious education can make to outcomes. The religious education dimension adopts a multi-perspective approach.
- The school offers C2005 (1997) as in (1) above and, in addition, offers a separate programme in flexible time. This programme is offered from a single or multi-religious perspective or a range of such perspectives. It allows a choice to accommodate all learners insofar as it is reasonably practical.
- The school offers the C2005 (1997) as in (2) above and, in addition, offers a separate programme in flexible time. This programme is offered from a single or multi-religious perspective or a range of such perspectives. It allows a choice to accommodate all learners insofar as it is reasonably practical.

The above policy would then be implemented in each Grade at the same time C2005 (1997) is implemented.

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<sup>8</sup> **Belief and value** systems are used instead of religion, as it is a more inclusive and descriptive term to describe the contents of religion.

Religion can be experienced as an exclusive term, whereas all people have different values and beliefs.



It should be borne in mind that the arguments for the exclusion of religion education in South Africa have historical roots. Very little recognition has been given to religions other than Christianity since 1948 and the latter was implemented as the Christian National Education (CNE) system.

### **1.3 The justification for the inclusion of any subject in the curriculum**

Previously religion education in South African schools was not always perceived as having much value. From research analyses the following perception and experiences of educators could be provided (Braaf, 1994; Rhodes, 1997):

- Many in South Africa perceived religion education as part of an unacceptable education system.
- The education system was experienced as unfair, and was geared to maintain an unjust society.
- Religion education teachers and other educators revealed the lack of integrity primarily amongst Christians.
- The insensitivity of the approach to other religions was reflected in intolerance to the inclusion of different religions as well as provision for students belonging to different religions.
- It could be said that Christian education (CNE) made very little contribution to a peaceful dispensation in S.A. Although many of the previous political leaders were professing Christians, they supported, voted for and maintained an unjust social system.

The status of *religion education* (RE) in schools was further diminished by the following situations in schools: The subject was not examined and was, therefore, neglected (Braaf, 1994). The status of the subject was further diminished by the perception that any educator without training was thought to be able to teach the subject. Educators of other religions than Christianity knew that RE consisted mainly of Christian content and values. A refusal to teach RE could definitely diminish a teacher's chance of being instated in a predominantly Christian education system or school.

Time on the timetable allocated for RE was sometimes used for more important examination subjects. Research and interviews conducted by Rhodes (1997) revealed the absorption into

other subjects of time allocated for RE.

Summers also states (1996:24) that Christian education in South Africa failed because of the following reasons:

- Biblical knowledge was virtually non-existent amongst school leavers, even after 12 years of concentrated instruction.
- Religion education has not contributed towards a peaceful solution of the country's problems.

Although RE as a separate subject is omitted from Curriculum 2005 (1997), it seems that most of the learning areas contain some value and religious content. In the past educators of religious education were trained to present a mono-religious approach in schools to a South African school population who are part of a multi-religious society. The need thus arises that educators should be trained to present religious contents (value and belief systems) of the curriculum to a multi-religious school population.

#### **1.4 The integration of values and belief in Curriculum 2005 as an outcomes based education model**

The curriculum needs to be restructured to reflect the values and principles of the democratic South African society<sup>9</sup> The Revised National Curriculum (2001:2) has as its point of departure a focus on social and environmental justice, human rights and inclusivity. The C2005 (1997) policy document states that previous differences on the grounds of race, sex and ethnicity were maintained by the school curriculum. The above mentioned approaches and accents of the OBE curriculum are a reflection of the values of the South African Constitution<sup>10</sup>

OBE as an approach focuses more on outcomes than on content. Some changes and improvements on the previous curriculum would be:

- Greater pupil participation.
- The community would have a greater say in the school activities.
- School communities may make decisions about the content of the curriculum.
- The desired values and principles of the school community could be selected.

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<sup>9</sup> National Education Policy 1996: No 27 :1996)



- Outcomes-based education would serve a democratic society.
- The educational needs of all learners would be met.

In a short analysis of the outcomes of the eight learning areas it was found that religious and value contents would be integrated in the eight learning areas of C2005 (1997). Educators would thus need to contend with some religious and value contents. It is, therefore, important that educators should be prepared to recognise and manage the value and belief systems' contents in C2005 (1997). In RNC (2001)<sup>11</sup> the eight learning areas would be maintained as in C2005. A difference between C2005 (1997) and the RNC (2001) lies in the timeframe for implementation. When the Revised National Curriculum (2001) becomes policy, it will be implemented in schools with a stronger orientation and development of learning programmes. The proposed implementation of this draft document RNC (2001) is as follows:

- 2001 Public comments, followed by a revised draft national curriculum statement for implementation.
- Piloting: preparation for teacher orientation; development of policy for learning support materials; and development of learning programme guidelines.
- 2003 Incorporation of pilot results into a detailed implementation strategy; teacher orientation and development of learning support materials; orientation of school and district-based management; development of learning programmes at school level.
- 2004 Implementation of Grades R-3; further teacher orientation and development; supply of learning support materials; development of learning programmes at school level.
- 2006 Implementation of grades 4-5; further teacher orientation and development; supply of learning support materials; development of learning programmes at school level.
- 2006, 7, 8 Implementation of Grades 7, 8 and 9; and the first General Education and Training Certificate for the national curriculum statement 2008.

C2005 (1997) is divided in three phases: Early Childhood Development; Foundation Phase; Intermediate Phase. Even in this Foundation-phase of education there is an included *value* element. Scrutiny of the C2005 (1997) revealed the following integrated value and religious contents within the eight learning areas.

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<sup>10</sup> The Constitution of the Republic of South Africa, 1996. Chapter 2.

<sup>11</sup> Revised National Curriculum Statement. 2001. Dept of Education is a draft document, but we recognise the changes in relation to NCS (2002).

In this section, some of the value and belief content of C2005 (1997) will be identified.

The following criteria were used to detect the values to demonstrate the operation of the selected criteria:

- Words or references to religion (Hague, 1986:35, Fowler & Keen, 1985:23, Tamminen, 1991:15).
- All references to all values and beliefs.
- References to humanity, social justice and equity.
- References to ideologies.
- References to policies, practices and attitudes.
- References to ethics and morals.
- References to aesthetics and norms of appreciation.
- References to culture.

The criteria used to determine and identify values in C2005 (1997) have been selected on the premise that all of the identified criteria reflect an accent of human behaviour and interaction. A more detailed description of factors determining values in society will be given in Chapter 2.

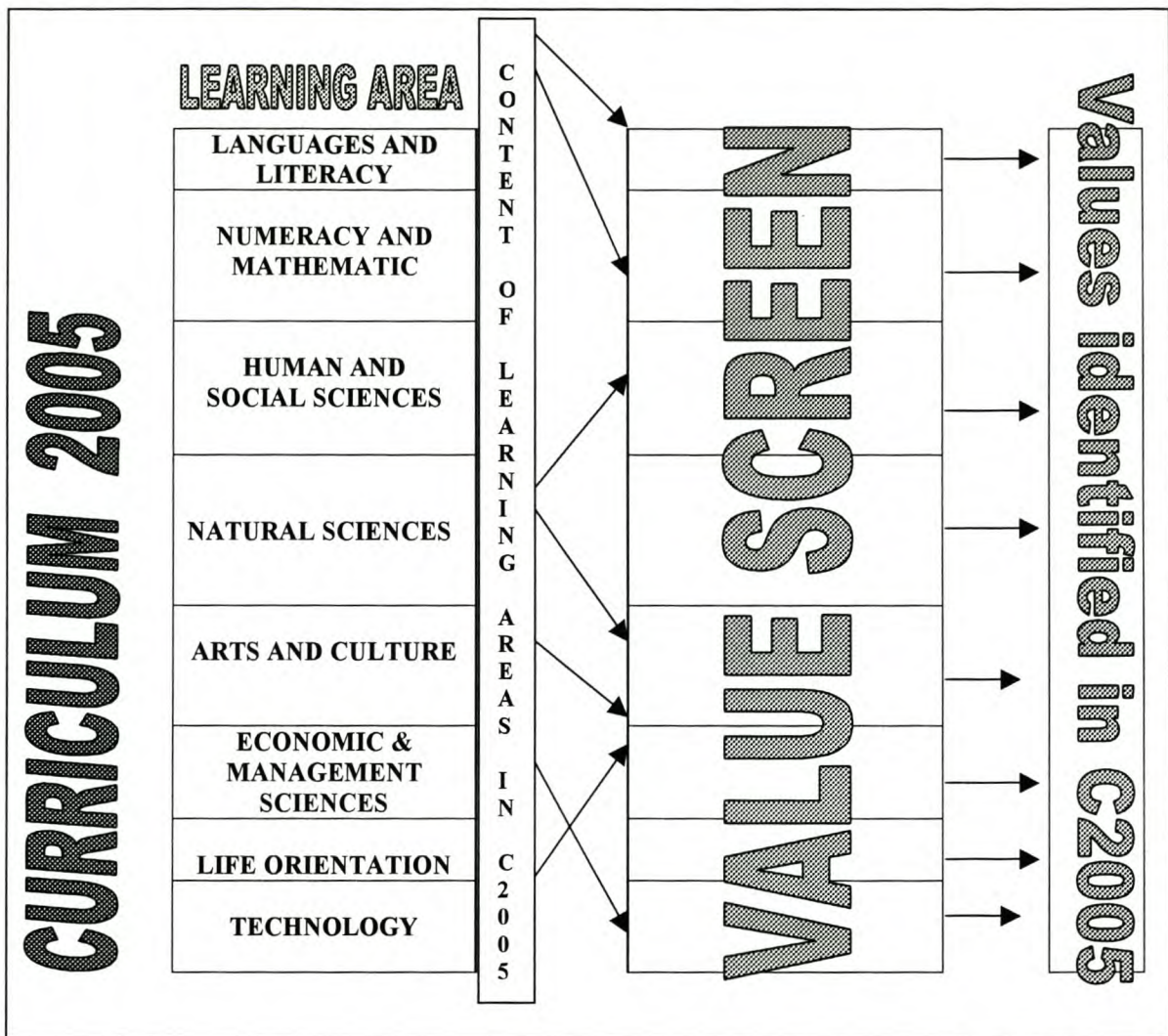
In this research a diagram will be used (Rhodes, 2002)<sup>12</sup> to illustrate the operation of the selected criteria (see Chapter 5). The criteria in the diagram will act as a filter through which all the learning material could be screened. All eight learning areas are included and the learning material is all subjected to the same screening process.

The following diagram (Fig. 1) is used to exhibit the situation of values and the curriculum. On the left side of the diagram the curriculum (learning areas) is portrayed. For values to be identified the content of the learning areas need to be sieved through a filter (value screen). The screen on the right hand side of the diagram was designed to sieve all possible values from the learning material (see Chapter 5).

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<sup>12</sup> Rhodes (2002) refers to the design of the instrument by the researcher during this study.



**Fig 1: The identification of values: The function value screen**

(Rhodes 2002)

In using the screening instrument, the selected learning areas were examined and identified values were indicated. The values that surfaced were identified both in the rationale and the outcomes of learning areas. As previously mentioned, only a selection of learning areas was made to test the screening instrument.

#### 1.4.1 Values identified in the learning area of Language and Literacy

The rationale for this learning outcome includes the following: *Learners should be able to respond with empathy to the thoughts and emotions of others.* Learners should also develop and reflect critically on values and attitudes (C2005, 1997:22).

A specific outcome for this learning area is *Outcome 3 - Learners respond to the aesthetic,*



*affective, cultural and social values in text.* Four types of values are identified in this one outcome. Both in the rationale and in the outcomes prescribed for this learning area the abundance of values and referral to values is clearly visible. Even in the term **literacy** (C2005, 1997:25) one kind of literacy given as example is: *Cultural literacy*- cultural, social and ideological values that shape our *reading of texts*.

The importance of this learning area is the emphasis that language is a means of communication. We think in terms of language, we express ourselves in language and we acquire knowledge and skills through our ability to communicate. This learning area permeates all the other learning areas. Skills of reading, observation, analysis, listening, *value education* and other applicable skills identified as outcomes in **Language and Literacy** as a learning area will be applied in all of the other learning areas.

#### **1.4.2 Values identified in the learning area of Social Sciences**

Human and Social Sciences comprise the study of relationships between people, and between people and their environment. These interactions are contextualised in space and time and have social, political, economic, environmental and spiritual dimensions. Their beliefs, value system and religion will influence the interactions of people.

**Specific outcomes No. 1, 3 and 4** of this learning area are as follows:

- *Demonstrate a critical understanding of how South Africa has changed and developed.*

**Range statements** require the following key features to be included: Forms of social organisation, ideologies and belief systems, nationalism, philosophies and religions,

- *Participate actively in promoting a just, democratic and equitable society* (C2005, 1997:59-61).

Learners have to demonstrate their skills in active decision-making and reconciliation. This could only be achieved when the learners have both knowledge and information regarding some values of mankind.

- *Make sound judgement about development* (C2005, 1997:62-65).

No proper judgement could be made if the cultures and values of a particular society are not taken into account. Judgement in any situation requires of the person making the judgement to be fully informed about choices, consequences and values of all participants likely to be



influenced.

Main focuses to be included are: Issues of unity, diversity and nation building.

Policies, practices and attitudes which build identity, community and society, e.g. tolerance, equity, positive perceptions of identity, valuing diversity, anti-bias action and conflict resolution (C2005, 1997:51-53).

Outcomes No. 1, 3 and 4 of **Human and Social Sciences** shows the need for learners to have certain skills and understanding regarding values and religions of South Africa and how these help to shape our present society.

### 1.4.3 Values identified in the learning area of Technology

According to its definition technology entails: *The use of knowledge, skills and resources to meet human needs and wants, and to recognise and solve problems by investigating, designing, developing and evaluating products, processes and systems* (C2005, 1997:84) as an instrument to supply human needs. It is a fact that no outsider is in a position to identify the needs and wants of a society effectively. The role of culture, religion, and the values of any society need to be taken into account whenever a decision about Technology is taken on behalf of a society. By definition only technology as a learning area has tied itself to the values of humankind.

The referral to values in **Specific Outcome No. 7** clearly indicates that learners will have to make choices in the world and that these choices will have to be value choices. *Ethics* amongst other things pertains to right and wrong and this shows the need to educate learners so that they may have a value system that would permit them to take proper decisions.

Specific outcome No 7 (C2005, 1997:84) - *Demonstrate and understanding of how technology might reflect different biases, and creates responsible ethical strategies to address them.*

This understanding of technology should contribute amongst other things to: *The ability to evaluate technological products and systems from functional economic, ethical, social and aesthetic points of view* (C2005, 1997:85) which is a direct reference to certain values in societies.

#### 1.4.4 Values identified in the learning area of Natural Sciences

The aim of **Natural Sciences** is to define the essential competencies, attitudes and values which learners should require and develop (C2005, 1997:131).

Outcome No 8 in this learning area (C2005, 1997:159) requires that learners should demonstrate knowledge and understanding of ethical issues, bias and inequities related to the Natural Sciences. Understanding the *ethical*<sup>13</sup> and religious values of a group or individual is important for relating to different groups and cultures.

#### 1.4.5 Values identified in the learning area of Arts and Culture

The rationale for **Arts and Culture** is expressed as follows (C2005, 1997:167):

*Arts and culture is an integral part of life embracing the spiritual, material and emotional aspects of human society. Culture embodies not only expression through the arts, but also modes of life, behaviour patterns, heritage, knowledge and belief systems. Arts and Culture are fundamental to all learning.*

One of the skills developed in arts and culture is *respect for human value and dignity* (C2005, 1997:168). As religion is an expression of life and in many instances also part of culture, so is art part of culture and a reflection of the values of a society. The appreciation of culture and art could only take place in the presence of both knowledge and understanding of a person's culture and values.

#### 1.4.6 Values identified in the learning area of Life Orientation

Life Orientation, as outlined for grades 1 to 9 in C2005 (1997), has never been taught in South African schools before. Life Orientation could be described as a life long journey into different aspects of life. According to Collins English Dictionary (1997:703) orientation is the act of determining one's position literally and figuratively. **Life Orientation** prepares learners to have

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<sup>13</sup> Ethics: pertaining to right or wrong. To make judgement a certain value system must be in place. The referral to ethics thus indicates a need to understand the values used to make a judgement. cf..2.2.3, Macdonald (1972:448).



specific skills to handle difficult situations in personal and community life. Life Orientation further provides guidelines regarding matters that are essential and important in order to have a positive lifestyle.

The RNC (2001) states the essence of what this Learning Area aims to achieve as follows:

- It guides and prepares learners for life and its possibilities.
- Life Orientation equips learners for meaningful and successful living in a rapidly changing and transforming society.
- Life Orientation is central to the holistic development of learners. It is concerned with the social, personal, intellectual, emotional, spiritual and physical growth of learners, as well as the way in which these facets are interrelated.
- The central focus is the development of the self-in-society. The Learning Area's vision of individual growth is part of the effort to create a democratic society, a productive economy and an improved quality of life.
- Life Orientation develops skills, knowledge, values and attitudes that empower learners to make informed decisions and take appropriate actions regarding: Health promotion; social development; personal development; physical development and movement; and orientation to the world of work.

It also promotes the development of coherence with our environment and the different cultural groups that constitute South African society. Specific outcomes 3, 4 and 5 (C2005, 1997:222) are now replaced by different outcomes in RNC (2001) and the National Curriculum Statement (2002)<sup>14</sup>.

Outcomes set for Life Orientation are tabled in table 1:

Table 1

<b>LEARNING OUTCOMES FOR LIFE ORIENTATION</b>
<b>Learning Outcome 1</b> The learner should be able to make informed decisions about personal, community and environmental health.
<b>Learning Outcome 2</b> The learner should be able to demonstrate an active commitment to constitutional rights and social responsibilities. And he/she should show sensitivities to diverse cultures and belief systems.
<b>Learning Outcome 3</b> The learner should be able to use and practice acquired life skills to achieve and extend personal potential to respond effectively to challenges in his/her world.
<b>Learning Outcome 4</b> The learner is able to demonstrate an understanding of, and participate in activities that promote an understanding of, and participate in activities that promote movement and physical development.

(NCS, 2002:16)

In a comparison between the outcomes of C2005 (1997) and RNC (2001); NCS (2002) the following three Specific Outcomes 3, 4 and 5 (C2005, 1997:222) are now included in outcomes 1 and 2 of the NCS (2002)

- *Respect the rights of others to hold personal beliefs and values.*
- *Demonstrate value and respect for human rights as reflected in Ubuntu.*
- *Demonstrate the values and attitudes necessary for a healthy and balanced lifestyle.*

Value and belief aspects contained in any learning area would have to be identified before it could be introduced to learners. Educators, not able to identify the value and religious contents of C2005 (1997), may create the following problems in schools:

- The lack of skills to handle value and religious contents within the curriculum will result in C2005 (1997) not implemented properly.
- Educators who reject the outcomes of the curriculum and revert to previous approaches will



experience that the results for that specific outcome in the relevant learning areas are not reached.

- Religion is an important aspect of many cultures. Having a diversity of cultures, South Africa also implies being a multi-religious society. Reference to terms such as *Afrikaans speaking people, Zulu nation, Indians, Blacks etc.* reflects the multi-cultural character of our nation. Our school classrooms also reflect this unique character. The multi-cultural and multi-religious classroom is a reality confronting all educators in South Africa.

## 1.5 Clarification of concepts

For the purpose of this study it is necessary to clarify two concepts, namely multi-cultural and multi-religious.

### 1.5.1 Multi-cultural

The concept of multi-cultural has various definitions. According to Popkewitz (1984) the concept of culture allows us only a partial vision of what exists. *To conceptualise the world, as culture is to perform a transitive operation on reality: it neither mirrors nor copies experience but allows people to suppose those things are happening a fashion* (Popkewitz, 1984:33).

Lynch (1992:2) with his definition aids our understanding of what **multi-cultural education** is not: *In our view, an education which seeks to only emphasise and enhance the ethnic group identity of a child, at the expense of developing both a national identity and indeed an international global perspective, cannot be regarded in any sense as multi- cultural.* If we are to apply these criteria for *multi-cultural education* it implies that any education system with any bias towards any object or group, is not multi-cultural education.

The following main aims are suggested by (Lynch, 1992:10) for a multi-cultural education approach:

- The creative enhancement of cultural diversity (not solely the maintenance of existing cultures).
- The achievement of social justice in the form of equality of educational opportunities for all regardless of sex, race, creed or ethnicity.
- The propagation of shared values, rights and access to political power and legitimate



economic and other human satisfaction.

A society having the same culture generally reflects similarities in language, behaviour, values, traditions and religion. A mono-cultural society will be a society where everybody shares the same values, has the same religion etc. The concept *multi-cultural* refers to the different groupings of society that have similar values internally, but differ from other groups on the grounds of their religion or culture. According to Roux (1997:186), the concept multi-cultural refers to the diverse experiences, traditions and viewpoints of persons belonging to a specific group or community. In many commentaries on the concept of the multi-cultural, religion is regarded as an important divisive factor between cultural groups.

The South African society, consisting of people of different ethnic backgrounds, different languages and different value systems is thus a multi-cultural society, even though some aspects of culture are shared, such as language or religion. The society is still pluralistic in its basic nature. In South Africa there are groups where one specific aspect of culture totally dominates the whole image of that group. Such a group could for instance be a mono-religious group. The Traditional African Religion (ATR) (cf. Mndende, 1993; 1994) is an example of such a group. For example, this cultural group is not mono-cultural because of its religion, but rather because of similarities in culture and values.

### **1.5.2 Multi-religious**

Where people sharing the same culture, language and are homogeneous in all other aspects of culture, such a grouping could still be called multi-religious. According to Tait (1995) South Africa has always been a multi-religious society. Excavation sites in this country have revealed that a diversity of religions have existed in Southern Africa for centuries.

The incorrect perception that South Africa is a homogeneous group with one main religion still exists, according to Summers (cf. Summers & Waddington, 1996). This perception also has an important influence on issues regarding the normal social order, religion in society, multi-religiousness and especially religion in education. Special attention will be devoted in Chapter 2 to the main religions in the South African society.

### 1.5.3 Religion

For the purpose of this study a distinction will be drawn between the terms *faith* and *belief*. Belief is the way of expressing and communicating faith. The Heinemann English Dictionary describes *belief* as the *feeling or confidence that something is real, true or worthwhile*. According to Harber & Payton (1987:93) *faith and belief is not the same thing; faith has a deeper meaning than belief. Belief could be included in faith, but faith cannot be fully incorporated in belief. Faith involves unconscious motivations, which could be congruent to our beliefs and actions*.

### 1.5.4 Values

What do we mean when we refer to values? According to Hill (1991:4) *values* could be defined as the beliefs held by individuals to which they attach special priority or worth, and by which they tend to order their lives. A value is, therefore, more than a belief; but it is also more than a feeling.

## 1.6 The aim of the study

The aim of this study is to develop and propose guidelines that will equip educators to identify and implement value and belief system contents in curricula based on OBE.

### 1.6.1 Research Objectives

The research had the following objectives:

- A theoretical study to determine the role of values in education.
- Empirical research to determine the educators knowledge and skills around values in the curriculum.
- Analysis of Curriculum 2005 (C2005 (1997); RNC (2001); NCS (2002) and the values that can be identified in the curricula .
- Developing an instrument for the identification of values in the OBE curriculum (C2005 (1997); RNC (2001); NCS (2002)
- Proposing guidelines for the identification and managing of values in the curriculum.



## **1.7 The methodology of the study**

### **1.7.1 The research design**

The research design will be experimental in nature with a participatory, evaluative and quantitative approach.

### **1.7.2 The research methodology**

In order to assess the current situation and trends in education, it will be necessary to launch an empirical research to obtain information on the perceptions of educators pertaining to OBE and also on different value and belief systems. In a quantitative approach, questionnaires will be used to identify the skills of educators in the recognition and management of value and belief system contents in OBE in general.

C2005 (1997), with its eight learning areas, will be analysed to identify its value and religious contents. The NCS, 2002 will also be studied in order to be prepared, in the event of this present draft eventually becoming policy. The existing situation (implementation of OBE) in schools will be revealed and diverse approaches will likewise be discussed. Problem areas where educators experience difficulties will be highlighted for further investigation. Guidelines for a teacher-training programme will be developed to help educators to identify and implement value, beliefs and religious contents of the curricula.

## **1.8 Research question**

Value and religious contents have always been part of education. In an analysis of NCS (2002) it seems that these contents surfaced in most of the learning areas. Value and religion education are not assigned to a specific learning area but it is, however, clear that all educators would be faced with these issues in most of the learning areas in NCS (2002). The lack of skills of educators to identify values in religious education (Rhodes, 1997) and the lack of knowledge about value and belief systems would make it very difficult, if not impossible, to attain the aims in OBE in this regard.



As the multi-religious character of public schools in SA also reveals the cultural diversity in this sector, it is also relevant to take note of the problems that educators experience in a multicultural school environment (Roux, 1997).

The question is: can educators manage the diversity of values in the multi-cultural school environment and will educators be able to identify and manage to introduce ethical and religious contents in the relevant curriculum, as proposed in Curriculum 2005? Will the aims and objectives of the curricula (C2005 (1997); RNC (2001); NCS (2002) be reached?

## 1.9 Organisation of the study

The rest of this study will consist of the following.

**Chapter Two** will be a theoretical study to indicate the role of value and belief systems. The relationship between education and religion will also receive attention. A short synopsis of the values contained in the six main religions in South Africa will be made. The possible approaches to values in the school will be deliberated.

**Chapter Three** deals with analysis of the C2005 (1997), RNC (2001) and NCS (2002) and its contents. The eight learning areas with the outcomes for each phase of the curriculum will be highlighted. The most apparent values to be recognised in the outcomes, will also be raised.

**Chapter Four.** The perceptions of teachers and the prevailing situation of teachers and religion in the classrooms – all of which influence a successful class practice will be investigated. This information will be gathered by means of empirical research in selected schools, reflecting the broad spectrum of the South African school system. This will be done by means of questionnaires. The data gleaned from the empirical research will be interpreted and analysed. The level of skills of educators and the need for in-service training programmes will also be investigated.

**Chapter Five** deals with the developing of a model and will provide guidelines that will equip educators with the skills to attain outcomes based aims and objectives in the South African education system. Part of the model will be an instrument to help educators to identify value and

belief system contents in (C2005 (1997); RNC (2001); NCS (2002).

### **1.10 Conclusion**

The introduction to of OBE in South Africa requires educators to be equipped effectively in order to attain the outcomes of (C2005 (1997); RNC (2001); NCS (2002). Educators' skills need to be assessed in order to help them to identify and facilitate religious and ethical contents of the curriculum. In the next chapter the role of value and belief systems in the South African society will be discussed. Attention will also be given as to how the perceptions of educators and the prevailing situation of educators and religion in the classrooms may influence the successful class practice.



## CHAPTER 2

### DIVERSITY AND THE SOUTH AFRICAN SCHOOL SYSTEM

In this chapter the following aspects will be discussed

- Introduction.
- Clarification of concepts.
- The relationship between value and religion (belief systems).
- The perceptions of teachers on religion and values in education.

#### 2.1 Introduction

According to Du Toit (1998:51) the history of religion in education in South Africa may be divided into three periods: 1850 – 1900, when education was part of missionary activities; from 1900 – 1950, when the government of the day took over education from churches and from 1950 onwards, when churches were excluded from making decisions in education and the latter was made a secular responsibility. In addition a fourth phase could now be identified, as from 1994. In this phase a transformation of the education system has been launched and is most visible in Curriculum 2005 (1997) where for example religious education is not included as a separate confessional subject, as in previous curricula.

Christian National Education was one set of religious values that used to be protected by Section 62 of Act 70 of 1948, as well as Section 3 of the Schools Act 90 of 1979 (the Law on Education and Training) in the previous dispensation. The Christian value system played a dominant role in this approach. One of the many reasons given by educators and parents, who were opposed to the implementation of C2005 (1997), was that Christian values were no longer outlined in the curriculum. Educators and parents heatedly debated these aspects, and so the developments of the South African school curriculum and its profound influence on the status of religion education in the curriculum has become part of the development of education in society. According to Nipkow (1992:11,12) religious education is traditionally subjected to many historical changes. The changing role of religion in society occurs because of a differentiation between individual religiosity and institutional religion. The broader school community does not recognise most of these issues, as they fall outside its preserve.



The variety of cultures and traditions in South Africa necessitate an approach that is not partial, nor should it afford special privileges to one faith or belief system in education. Society is also becoming more porous in as much as people of different cultures migrate and adapt to other cultures or situations. In this regard (Lynch, 1992:8) states that the cultural membrane surrounding structures has to be permeable enough to absorb the values and beliefs associated with alternative cultural appurtenance, without becoming totally permeable so that the structure dissolves completely and the cohesion of the society is destroyed. The term *passive pluralism* is used where cultural differences are tolerated, but not officially recognised. Active cultural pluralism refers to explicit recognition of cultural groups in a society (Lynch, 1992:8). It is necessary not to cultivate a *blindness to differences*, but rather a recognition of the equal worth of other cultures other than our own (Taylor, 1994:64).

The following statistics (Tait, 1995:10) illustrate that there were never only *Christian learners* in South African education system. 81% of the Afrikaans-speaking learners in South Africa belonged to the three Reformed churches, and 13 % belonged to Pentecostal churches. The English speaking school population shows a greater variety, with almost 2 out of every 10 learners not being believers of Christianity.

Table 2. Religious Composition of Afrikaans speaking learners in South African schools

Anglican	23%	Sectarian	8%
Methodist	23%	Jewish	7%
Roman Catholic	22%	Other religions	1%
Presbyterian	6%	Non-religious	2%
Baptist	3%		
Pentecostal	3%		
Various Evangelical	2%		
TOTAL	81%	TOTAL	18%

(Tait, 1995:10)

The above statistics make it clear that in an education system where Christianity is favoured at the cost of neglecting other religions and beliefs systems, the system is at risk if it does not address the needs of the whole of the educational society.

The research done by the Human and Social Science Research Council (HSRC; 1981) and the Department of National Education (1992) accented some contrasted values and a different



approach to education in general. This *new* approach was important because the following values indicated a definite move towards the inclusion of other values and therefore a multi-religious approach:

- Equal opportunities for all pupils, irrespective of language race or colour.
- The recognition of religious and cultural backgrounds of learners.
- A culture of human rights.

Many Christians oppose the introduction of a multi-religious programme approach in education. The privilege that Christianity previously had in the education system is now threatened by an approach that does not favour any particular faith or belief system. This may be one of the reasons why C2005 (1997) and its options for religious education and activities were not positively received by all (Carl et al., 1998).

The report of the *Working Group on Values in Education* appointed by the Minister of Education in South Africa (1999) identified three essential elements to be considered in an educational policy in a democracy. (May 2000)

- To develop intellectual abilities.
- To emphasise inclusiveness.
- To provide learners with tools to solve many problems.

The Manifesto on Values (August 2001) defines the values for C2005. A discussion of these suggested values with the analysis of (C2005 (1997); RNC (2001); NCS (2002) will be made in Chapter 3.

## **2.2 Clarification of concepts**

In order to understand the different concepts being used in this thesis, it is necessary to clarify the meanings of the following terms.

### **2.2.1 Definition of religion**

*Religion* could be defined as a belief in, recognition of, or an awakened sense of a higher unseen controlling power or powers, with the emotion and morality connected therewith: rites of

passage and worship: any system of such belief or worship: devoted fidelity: monastic life or a monistic order.

The term *value and belief system* is used in a broader sense than religion. Religion does not necessary include belief systems, but belief systems may include religion. Religion as a belief system has to a great extent influenced education in South Africa. Belief systems are not used in the term of a specific secular worldview. (Roux 2001:5)

According to Hague (1986:27), religion is that consciousness at whatever level, that gives perspective to the lives of individuals and a shared meaning to the community. If the religious consciousness of an individual or community is at a high level, it tells us by experience, by example, by teaching or by tradition what is truly worth of society's ultimate concern. Religion at its best thus confirms true faith, integrating the whole personality, since faith is an act of the whole personal life. It needs to be clarified though that not all faith is religious faith, because it may be focused on materialism. The latter could be called *secular humanism*, according to Fowler (1992:21).

Fowler explains further that religion is a cumulative tradition constituted by the faith of people in the past that includes scriptures, theology, symbols and myths, ethical teachings and prayers (1992:21). It could thus be interpreted that religion gives form and patterns for the shaping of the faith of present and future persons. According to Smith (1962), religion is the cumulative traditions we inherit in many varieties. Religious faith is the personal appreciation of a relationship with God or transcendental image through and by means of a religious tradition.

For the purpose of this study a distinction will be drawn between the terms *faith* and *belief*. Belief is the way of expressing and communicating faith. The Heinemann English Dictionary describes *belief* as the *feeling or confidence that something is real, true or worthwhile*. According to Harber & Payton (1987:93) *faith and belief is not the same thing; faith has a deeper meaning than belief. Belief could be included in faith, but faith cannot be fully incorporated in belief. Faith involves unconscious motivations, which could be congruent to our beliefs and actions*.

Fowler (1992) identifies three dimensions of faith:

- Faith is a dynamic pattern of personal trust in and loyalty to a centre or centres of value.



- Faith is trust and loyalty to images and realities of power.
- Faith is trust in and loyalty to a shared master story or core story (1992:22,23).

The dimensions of faith clearly show that faith is indeed wider, deeper and more encompassing than belief.

*Religion* could be defined (ICRSA, 1992:30) as *A social force with a material base, institutional organisation and political relations within a larger society, and a personal source of faith, inspiration, devotion, identity formation, growth and development.*

On the other hand Kalevi Tamminen (1991:23) emphasises the transcendental dependence of man in the definition of religion. *Religion is also perceived as a dependency on a transcendental god. Religiousness is a more or less conscience dependency on a deity/god - the transcendent. The dependency or commitment is evident in one's personality – experiences, beliefs and thinking – and motivates one's devotional practice and moral behaviour and other activity.* The importance of Tamminen's definition is that a recognised dependency or commitment will be evident in one's personality, experiences, beliefs and thinking. It will motivate one's devotional practice and/or moral behaviour and other activities. It is this dependency and commitment that would have to be recognised and understood in the way that it influences human behaviour.

### 2.2.2 Values

The importance of *values* in education could be seen and understood from the following extract in the executive summary of the *Manifesto on Values* (2001) issued by the Department of Education of South Africa. *The manifesto recognises that values which transcend language and culture, are the common currency that makes life meaningful, and the normative principles that ensure ease of life lived in common* (2001:1).

What do we mean when we refer to values? According to Hill (1991:4) *values* could be defined as the beliefs held by individuals to which they attach special priority or worth, and by which they tend to order their lives. A value is, therefore, more than a belief; but it is also more than a feeling.



The Heinmann English Dictionary (1979) defines *value* as *the quality of being excellent, useful, or desirable*. According to Roubiczek. (1969:219) a value expresses *the significance which man ascribes to matters related to a particular activity or experience or to his life in general and thus provides him with guidance for his behaviour*. Further elaboration by Roubiczek (1969) argues that different attributes form part of values, but these values denote the qualities of character that we desire in our society. These qualities could include honesty, integrity, tolerance, diligence, responsibility, compassion, justice etc.

Values do not exist as objects in space or time, but are established by judgements and events from a personal point of view. The subjective character of values stems from values requiring personal participation to come into being. Although personal participation is needed to bring values into being, it refers to something which is objective. Our judgements may be mistaken; therefore, we have to acknowledge that values possess a foundation which is independent of us. Both the subjective and objective elements of *values* have to be taken into account to eliminate misunderstanding. *A value is a particular type of motivation, which may be characterised as being long term, constantly expressed, stable, effort – intensive, and reasonably justified* (Straughton, 1980:93).

The value definition of Kluckhorn (1959:25-54) indicates how values may impact on the utility of resources in a society. *A value is a conception, explicit or implicit, distinctive of an individual or characteristic of a group, ... which influences the selection from available means and ends of action.*

### **2.2.2.1 Identification of factors determining values in society**

Understanding each society and its values systems requires that the assumptions and theories about that particular society be known and rationalised. Every society has its own values, from the most primitive to a post-modern society. According to Taylor (1970:49) there are eight points in the civilised world of view that could be called *basic*. The two factors determining these eight points are:

- They pervade the culture.
- They are dominant points of view in a culture.



A short summary of the determining the values of society according to Taylor (1970:50) is:

- Each and every society has a *moral code*. This will dictate the behaviour expected of its members. Included in the moral code will also be taboos. The moral aspect of a society is the first and strongest influence on values as it regulates the interaction of the society.
- The *arts* as an expression of values reflect the activities as well as the value and importance of certain activities in a particular society.
- The pure and the applied *sciences* are both indications of the values as an influencing factor of the values of a society.
- Religion or a belief system is in some societies most manifested as a factor of influence of the values of society. As an example, a quick glance at some societies will first and foremost reveal the religious values of that society. In some societies the religious value component is so dominant that for the outsider no other value influence may be identified at first glance.
- The *economy*, as a value system or influence, affects both activities and judgements of particular societies and cultural groups. Capitalism as an economic culture will have vastly different values from Communism.
- The *political systems* of power and control are one of the directions giving factors in a society. As an example the change in South African society and value systems was initiated by the Constitution and the culture of *human rights*.
- The *legal systems* of a particular group also forges the values of groups.
- *Customs and traditions* and educational institutions both influence and give direction to the values of society.

Value systems corresponding to the above eight basic points of view are embodied in the organisations and institutions of a society. The purpose of a social organisation may be to fulfil standards that adhere to one of the basic viewpoints of values. As an example, a church as an organised institution exists to further goals defined by religious values, and practising religion is to act in accordance of the rules of religious conduct. Churches could thus be judged from our religious point of view. It is appropriate to judge the organisations in a particular culture from both moral and legal points of view, because goals pursued should not violate the moral code of society or break society's law. The eight basic points of view correspond to activities and values in institutions. Some of these values are moral, aesthetic, intellectual and religious.



### 2.2.2.2 Different types of values

A study of the values in a society requires an understanding of the different values that operates and exercise a role in society. The most substantial distinction between values is the following: *absolute* and *relative*. As both these values operate within a society at any given time, it is important to interpret their roles and functioning.

#### 2.2.2.2.1 Absolute values

The number of *absolute values* is small because these values are *ends* in themselves and could never become means. They are also not concerned with details of how they came into being. Absolute values still need *means* to become real by being embodied and this is achieved with the help of means and ends. According to Rath (1978) there are only three absolute values, *truth*, *goodness* and *beauty*. A different relationship between relative and absolute values is disclosed by *virtues*. These *virtues* are frequently positive and form a transition between two kinds of values. There are four additional values which need mentioning in this section: *nobility*, *justice*, *love* and *holiness*.

According to Rokeach (1973:3) the following assumptions about values require consideration whenever a study is conducted around the topic of values. Not only does all humankind possess the same values to a different degree, but the total number of values that a person possess is relatively small. The antecedents of human values may be traced to culture, society and its institutions. The reflection of values in culture etc is organised into value systems within a society.

Du Toit (1998:58) describes the world of values as *omnipresent* and *complex*. Many people share values. We know that values change and grow over a period of time, because values do not exist as metaphysical ideas. In addition the study of values is not without problems. Values depend on people and institutions, while ideas are mostly found in a certain time and space. Values also function as moral imperatives and dictate the befitting action from an individual or a group. There is no consensus for a definition. *The only agreement that can be reached is that value represents something important in the human existence.* Rath (1978:8) and Rokeach (1973) echoes the same principle that a value is an enduring belief relating to a specific mode of



conduct or end state of existence; and that values are personally or socially preferable to an opposite or converse mode of conduct or an end-state of existence.

Values have a compelling character; it *forces* members of a particular cultural group to behave in a certain way. This compelling character of values led Dooyeweerd (1963) to coin the term *ground motive*, that forms the spiritual root of a constellation of values (Badenhorst, 1992:1).

#### **2.2.2.2.2 Relative values**

*Relative values* evaluate the suitability of means for particular ends. There are two kinds:

- those values which directly judge the means by its purpose, and
- those not directly dependant on a purpose and should be judged in the light of the purpose which they support.

An example of *relative values* is *virtues*. They are different from absolute and relative values because they are not directly dependent on particular ends. *Virtues* merely lend support to the pursuit of relative values. Because of this character (being supportive of particular ends), *virtues* may be judged in the light of the ends they serve and could be classified as *relative values*. An example of this contention is *courage*. It is a condition for many achievements and victories, yet it is a relative term because it could serve both good and bad ends. It is good as a value if it serves a good end. It is foolish or even criminal if it serves the bad. To isolate a single aspect would be distorting reality. The relative value endowed with absolute claims tends to turn into a *subjective value* and it appears to be absolute.

The most important point which arises from the distinction between the three different kinds of values (*relative*, *absolute* and *subjective*) is the need to be clearly aware of the relative values. *Subjective values* cannot be disputed; *absolute values* cannot be defined. *Relative values* are the only ones to be defined, namely by their purpose. In the case of relative values we attempt to uncover and apply as many as possible, while on the other hand the number of absolute values are limited.



### **2.2.2.3 Values in South African schools: A general overview**

A study of values in South African schools is important and motivated by the behaviour experienced in classrooms and schools. Some of the following problems associated with value difficulties (Raths, 1979:3) indicate some similarity to behaviour of learners in South African schools.

- Apathetic, listless, uninterested people,
- Flighty people, those who are interested in many things, but only for fleeting moments,
- Extreme uncertainty, when it is a pattern, also suggests to us of a lack of valuing ability,
- Inconsistent people; those involved in activities that are mutually inconsistent, if not mutually destructive,
- A group who cover their lack of clarity about the meaning of their lives by identifying with any role model available, whether it be positive or negative.

In examining interpersonal relationships in multi-cultural schools, Du Toit (1995:213) identified the following problem behaviour associated with minority groups in the school setting:

- Poor participation in the classroom.
- Poor academic achievements.
- Tardiness and lack of interest in activities.

The behaviour identified above, as stemming from value difficulties, is very recognisable in our present day classrooms in South Africa. Educators experience many if not all of the above expressions of value conflict within the multicultural classroom, especially since the open society in South Africa initiated a metamorphosis of the school population. The convergence of learners from many cultural backgrounds will influence the diversity of values represented in South African schools and this may in turn lead to conflicts of value and manifesting of characteristics of value conflict behaviour. Any of the behavioural problems could create a barrier to effecting learning in the classroom. It seems as if educators are either not properly trained to positively manage these value differences or that educators are not convinced of the educational importance of managing value conflicts. It is this author's contention that a common value system is needed to eliminate value difficulties and to promote learning in class.

Values operate intuitively and also take on an emotional character. According to Hessen



(1950:82) values cannot be proven. Value judgements are based on value experiences and are usually not logically explained. They are self-evident for those adhering to them. (cf. Hessen in Du Toit, 1998:60) An example in this regard is a person who may claim to hold values A and B. Close observation may reveal that that is not the person's real values, in other words it is not the real basis on which the person makes decisions. Straughton (1980:77) explains that it could be deduced that the person holds different values from those that he/she professes to hold. People could also try to settle disputes by referring to basic values. In both of the above mentioned examples values are established beliefs in those things that people care about. The disparity between religious faith and expected behaviour is also an indication of the existence of values being held, but not professed. Kretzchmar identifies some possible reasons for the presence of behaviour that may be in conflict with the confessed faith (1997:311-321):

- A false separation between theological belief and ethical action.
- Personal self-interest.
- Lack of spiritual maturity.

### 2.2.3 Ethics

For the purpose of this thesis the term *ethics* will be shortly discussed. Ethics have a common link with values and could also be manifested in human behaviour. Ethics are reflected in human behaviour and conduct. In this study, *ethics* will be defined as the set of rules pertaining to right and wrong. It will refer to the value system that is used to judge what is right or wrong and that which is good or bad. According to Macdonald, *ethics* could be defined as *the discipline of morals, that branch of philosophy which is concerned with human character and conduct: a system of rules of behaviour: a treatise on morals* (1972:448). *Ethics*, according to the New Shorter Oxford English Dictionary on Historical Principles, is *A set of moral beliefs, especially those of a specified religion, school of thought.* (1993:856). *An ethic of a particular kind is an idea or moral belief that influences the behaviour, attitudes and philosophy of life of a group of people* (Sinclair, 1987:480).

The meaning attached to *ethics* shows *ethics* as a *shaping* tool and an important factor determining the values of groups in society. The definition for ethics given by Sinclair (1987) manifests itself in the world where many conflicts between different groups are on the basis of religion and their own set of values.



From these definitions and other explanations the following deductions about ethics may be made:

- It could be perceived as a set of rules describing acceptable human behaviour.
- Value judgements are made as are reflected in terms such as moral and correct behaviour (Rhodes, 1997:11).

To understand the term *ethics* we need to focus on the two approaches to ethics, namely *meta-ethics* and *normative ethics* (Rankin, 1991:11). *Meta-ethics* is the philosophical approach, and is concerned with ethical language, and with right and wrong, good and evil. *Meta-ethics* tend to be morally neutral. It does not use words such as *good* or *right* to make normative judgements; it mentions such words in order to clarify their meaning or explain how statements using them could be clarified (Wellman, 1975:320).

*Normative ethics* judges what is good or bad and makes decisions about what behaviour is correct. *Normative ethics* could further be divided into two sub-categories; *teleological* and *deontological* theories (Rankin 1991: 11).

### **2.2.3.1 Teleological theory of ethics**

This term is derived from the Greek word *telos*, that means *end*. According to this theory moral judgement is based on the judgement of the result of an action. In the teleological approach the focus is on the end, the good sought after. In the teleological tradition, Aquinas of the Christian faith concludes: *Therefore, all human actions must be for an end* (Erikson, 1964:114).

It is inevitable that people will have different opinions about *ends* and *results*. These opinions lead to a range of teleological theories. For some people an act could only be accepted as correct if it is beneficial for the person performing the act. On the other hand, there are those people who make an internal value determination of an act on the grounds of the *consequences*, not only for the self, but also for others. The teleological theory of ethics may lead to internal and external conflict if the consequences of an act are not beneficial for both the self and for society.



### 2.2.3.2 Deontological theory of ethics

This category does not judge the acceptability of an act or the behaviour on the grounds of consequences only. Other aspects of the act would help to determine the judgement on whether something is a correct or an incorrect act. Although the consequences of an act may be beneficial to the individual or group, it cannot be judged on the grounds of those criteria alone. If the act is wrong, judged according to a predetermined set of rules, then the act would be wrong irrespective of the consequences it may have. In their belief of non-violence pacifists would always judge armed aggression as wrong, irrespective of the result obtained by the action. According to Wood (1990:30) *deontological theories* are based on a set of rules and principles that implies what to do and what not to do. Followers of this theory could choose the correct action by measuring the conformity of the act with a relative set of prescriptions.

There are differences between the *teleological* and *deontological* ethical theories. Palmer (1991:11) explains these as follows: The difference between the *teleologist* and the *deontologist* is the most fundamental one in normative ethics. The former works ahead to the consequences of his/her action while the latter looks back to the nature of the act itself.

### 2.2.4 Culture and belief systems

According to Benne (1985:197) social culture could be defined as an organised way of life, which is based on a common tradition and conditioned by a common environment. The fact that culture is a way of life adapted to a particular environment, involves a certain degree of social specialisation and the canalisation of social energies along social lines. If it is accepted that culture is a way of life, it is also a form of society. The stronger the culture, the more completely it transforms the human material of which it is composed. Values form part of a society's culture and they thus exert a direct influence on the individual both as an individual and as a member of the various societal structures.

*Culture* was described at the World Council of Churches (WCC, 1986) as that which: . . . *holds a community together, giving common framework of meaning. It is preserved in language, thought patterns, ways of life, attitudes, symbols and presuppositions, and celebrated in art, music, drama, literature and the like. It constitutes the collective memory of the people and the*



*collective heritage, which will be handed down to generations still to come* (Van der Bent, 1986:201). Pring (1992:22) describes culture in a purely descriptive manner. It could be those features of a way of life which help to define and make it distinctive. A comparison of cultures cannot be made if there is no consideration for the fact that some cultures have subcultures and different religious traditions which in turn affect the values of that particular group.

To analyse the relationship between culture and religion, it is necessary to concentrate on the influence that culture has on human behaviour. Culture is a common way of life and involves common standards of behaviour and values. In a modern secular society, it is easy to conceive the idea of life as purely secular with no connection to religious beliefs. However, in the past the separation of culture and religion could not be made that easily. For millennia humankind regarded its life and society as ultimately dependent on forces outside its control. Both the world and life of humankind were seen as being ruled by superhuman powers.

Religion, and belief systems on the other hand, contain at their basis the following two fundamental points (cf. Tamminen 1991; Hague 1986).

- The belief in the existence of supernatural powers whose nature is mysterious but which control the world and life of humankind.
- In association with these powers are men/women, places and ceremonies that act as channels of communication between humankind and the spiritual or divine worlds.

### **2.3 The relationship between religion and culture**

The relationship between religion and culture always has two sides. The typical way of life influences the individual's approach to religion and the religious attitude again influences the way of life. Every culture reflects a distinct aspect of reality and its own particular truth. To understand the different religions in a *multi-cultural* South Africa we need to take heed of the above fact.

In a *mono-religious* society, religion serves as a unifying force and social *glue*. It gives meaning to life and supplies an instrument of value determination. Religious pluralism in a multi-cultural



South Africa presents its own unique set of variables. The following three religious theories should reveal why it is not easy to obtain consensus on religion in a multi-cultural society:<sup>15</sup>

- *Exclusivism* - In a particular religion the claim is that it is the only true religion or superior to other religions. This *exclusivism* does not promote tolerance of other religions and its believers. For example, historically the Roman Catholic Church claimed that there was no salvation outside this denomination. The Protestant church, however, believes that there is no salvation except through Jesus Christ. Islam is another excellent example of *exclusivism*.
- *Inclusivism* - For example Christianity views other religions as part of the Christian belief system. In addition, it also tries to include all other denominations under the umbrella of Christianity. For example, the Zionist church in South Africa is viewed by scholars of this school as being part of Christianity, but a more fitting description of this religion would be that it is an example of *syncretism* which includes many aspects of Judaism, Christianity and African traditional religion (ATR).
- *Pluralism* - Religious thinkers supporting this viewpoint believe that all religions of the world reveal different aspects of the Truth, of one God. (e.g. Yahweh, Allah, Brahma etc is one) The term *pluralism* could be used in different senses: e.g. democratic pluralism, economic pluralism, structural pluralism and cultural pluralism. Important for this study would be the last two types: *Structural pluralism* that refers to the way society is structured. It would refer to social classes and economic divisions. *Cultural pluralism* refers to differences, such as religion, ethnicity, race and language.

## 2.4 Value conflicts

In any society there are many *non-basic* points of view or realms of values. These values correspond with particular groups' interests in a culture. Political parties and other forums are examples of *non-basic points of view*. In such cases it is appropriate to judge the organisation in terms of the purposes of the group as a whole. These *non-basic viewpoints* are also judged from a moral, political, economic and legal point of view.

The importance of these *non-basic viewpoints* is that it affects the whole of society. Differences are expressed and sometimes even acts of aggression and violence are directed at members of the same society who do not share the same values as other members of the specific interest

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<sup>15</sup> The three religious theories included have its origin in a personal conversation with CD Roux (August 2002)



group. The problem for a society is that these points of view are being judged from a moral, economic, and legal point of view.

The two above mentioned characters of values – being both subjective and objective – could give rise to extreme views. They could also claim that values are purely subjective and potentially different for each individual and, therefore, these cannot be discussed. The objective elements of values that we tend to identify, are an embodiment of a value with the value itself. *Justice*, as it is applied to the punishment of criminals, is a value that most persons would uphold. For many people the concept of *justice* is undeniably connected to the punishment of criminals.

In the application of values in any social situation, the presence of a corresponding positive and negative value is always present. Some examples of these are *good and evil*, *good and bad*, *useful and useless*. The negative value not only indicates the absence of a positive quality, but is also indicated by its own presence. A study of values could, therefore, not focus on positive or good values only. A positive pole and a negative anti-pole create a scale whereby all events and experiences are valued, and anything we value takes a place on this scale. We are furthermore confronted by a corresponding scale of values. When making a value decision, the better choice or the lesser evil will have to be based on the knowledge of a scale of values and it should be remembered that these scales of value judgement may contradict each other. Examples of conflicting scales could be *justice* versus *the right to live* applied to capital punishment. A hierarchy of values has to be evaluated and grouped, and in the conflict of the values the real importance of each value could be realised. According to White (1989:30,31) the following categories of values could be identified.

- Physical pleasures.
- The avoidance of harm to oneself.
- Close personal relations.
- Refraining from harming others.
- Promoting others' well-being.
- Carrying out obligations as a holder of a social role.
- Engaging in activities pursued at least for one's own sake.
- Higher order values arising from the regulation of conflicts between lower order values.



Value conflicts in a society have a great significance for social research. The culturally diverse society of South Africa urges researchers to take note of the different value and belief systems.

## **2.5 The diverse South African society**

South Africa, being a multi-cultural (see 1.5.1); and multi-religious (see 1.5.2) society, will portray the variety of its cultural groupings in different cultural expressions. These cultural expressions also culminate in many instances as religious practices. No single framework for describing the complete South African society and its values could be provided without any consideration of the different cultural and religious groups in the country.

South Africa consists of different culture groups, historically indigenous Khoisan and black groups, European immigrants since 1652, and slaves from the East and migrations from Africa and Asia. The cultural heritage of the population lies in each of these groups.

The following statement by Kluckhohn (1951:86) illustrates that culture is infused with values. *Each distinctive culture has its own values and the essential core of culture consists of traditional ideas and their attached values.* If we refer to a cultural society, we implicitly include the multitude of values attached to each culture. A study of values of the South African society would be less complex when approached from the angle of culture, rather than a straight-on approach to values.

The melting pot of different cultures and value systems has also left its mark on the indigenous communities of South Africa, because their homogeneous cultures and values have been transformed to new sets of values. Some of the changed values of some contemporary black South African communities thus had an influence on their social, religious and political spheres of society.

### **2.5.1 Religious values in South Africa**

An important factor influencing values in South Africa is *religion and belief systems*. Because of the different religions and faiths prevalent in South Africa, there is growing support for a multi-religious education programme to be introduced in schools. Such a step would be



consistent with the ideal of a non-racial, democratic South Africa and would also signal a complete break from the previous CNE-supporting Christian instruction only (Summers, 1995:41).

Many religions and belief systems contributed to the wealth of values of the contemporary South African society. A very important perspective would be lacking in one's understanding of the South African values if one does not discuss the main religions found in his country. The following religions could be identified as part of South African society: Christianity, Judaism, Islam, Hinduism, Buddhism, and African Traditional Religion.

Religion can serve as both guardian of tradition and the preserver of moral law. If religions are part of culture, it stands to reason that we would not be able to understand a society unless we understand its belief system. This is an important consideration for a multi-cultural and multi-religious society, such as in South Africa. The HSRC report of 1985 made it clear that all religious groups supported fairly conservative and traditional values. This research finding supported the finding that religion played a role of social stabiliser and upholder of traditional values. Empirical evidence shows *common values* existed amongst a majority of religious people and that these may provide the basis for development of constructive *relations* among them. Muller supports this view (1997:129).

Research previously done by the HSRC (1985:28) indicated that religion was regarded as a very important factor in the daily lives of the then South African society. One could assume that this situation has not changed dramatically in the interim. The outcry in the media and of parents against the diminishing of religion in education (Roux, 1998; Carl et al., 1999) is a good example of the religiousness of many South Africans.

A short synopsis of some values of the main religions in South Africa will now be made. The focus will also be on the overlapping values in each religion.

### **2.5.1.1 Judaism**

The believers in Judaism view themselves as *God's chosen people* who have the responsibility to reveal God's righteousness and holiness to his people on earth. One passage from one of the Torah illustrates the promises that God made with his people. This was a promise of



succession: *And you shall know that I, the Lord, am your God who freed you from the labours of the Egyptians. I will bring you into the land which I swore to give to Abraham, Isaac, and Jacob, and I will give it to you for a heritage, I the Lord* (Exodus 6:8). Abraham is the father of all believers. The Talmud, which is the collection of teachings of the rabbis, is the main book of guidance for Jewish people. God's law in the commandments contained in the *Torah* determines the actions of the believers. God's laws, therefore, also determine right or wrong. The *Shulkhan Arukh* (prepared table) was written by Joseph Caro and first printed in Venice in 1565 (Beckerlegge, 2001:23). This set of rules has become accepted as the authoritative code of the Jewish law. Although the *Halakhah* is the system of law governing every aspect of personal and communal life for the Jewish people, is nowhere in the world the sole basis for governance.

Distinct values in Judaism are:

- To hold the value of *love thy neighbour*. This is also one of the highest values in Judaism.
- Rules for daily living promote peaceful co-existence. These include prayers, rites of passage, social life, dietary prescriptions etc (Leviticus 19).
- The Ten Commandments play an important role in their code of values.

### 2.5.1.2 Christianity

According to Beckerlegge the Christian tradition is founded on the conviction that the Jewish peoples' prophecies about the coming of the Messiah were fulfilled in the life and death of Jesus of Nazareth (2001:77). The main dogma of this religion is salvation through a Saviour. Human beings are made *in God's image*, but because of their sin humans need salvation. It is further believed that the Son of God, Jesus Christ, brings about this salvation. The teaching of Jesus Christ gave principles and the followers need to judge right from wrong. These teachings in the Bible of the Old and New Testaments reveal the most prevalent values in Christianity.

The two most distinct commandments for Christians are to

- Love God above all and,
- Love thy neighbour like yourself.

The basis of these values is found in the Bible. Christ became man, died and rose from the dead to set humans free so that they may enjoy freedom (Gal 5:1). According to Gustavo Gutierrez in Beckerlegge (2001:113), the *incarnation* is an act of love. This value is further strengthened by



one of many direct orders by Jesus of Nazareth that his followers should love one another as He has loved them (John 13:34,35).

The following values could also be defined in Christianity:

- Christian values are reflected in values, such as respect for life, supports the belief that a higher being judges and redeems life.
- Peaceful co-existence and acceptance of others.
- Prescriptions for daily living include prayers, rites of passage and social life.

### 2.5.1.3 Islam

Judaism and Christianity have as basis of their belief system a prophetic tradition. According to Beckerlegge (2001:127) Islam recognises the same prophetic traditions, but believes that the line of prophecy became corrupted over time and needed correction. This was accomplished by the revelation of the *Qur'an* to the prophet Mohammed. The *Qur'an* is accepted as the word of God. The codes of conduct for the Muslims are the *Quran* and the *Sunnah*. The *Hadith* is the recordings of the prophet's life and means tradition. Right or wrong behaviour is a matter of human disobedience.

The five religious duties known as the pillars of faith determine behaviour in Islam are:

- Shahadah (Confession of faith)
- Salat (Ritual prayer)
- Month of Ramadan (Fasting)
- Zakat (Charity)
- Hajj (Pilgrimage): This is one of the higher values. Every believer will try to make the pilgrimage at least once in his/her lifetime.

Ethics, as a formal discipline, do not exist in Islam. Material on ethics in Islam is scattered through the *tajsir* (Quranic exegesis) *Kalam* (scholastic theology) and *Figh* (jurisprudence) as well as in the works of *Sufis* (Mystics) (Siddiqui, 1997:423). There are numerous prescriptions for daily living, dietary laws and dress codes. Education in the faith is highly valued. Special schools, called Madrasahs, instruct children in the ways of Islam, as well as Arabic. Love thy neighbour is one of the main values of Islam.



Other values identified in Islam are:

- Discipline and self-control
- Purity
- Modesty
- Self respect
- Dignity
- Social equality
- Sharing
- Sanctity of life.

#### 2.5.1.4 Buddhism

Buddha – as the founder of Buddhism – believes that the highest value is Nirvana, which is the ultimate goal. Siddharta Gautama, or the awakened one, was not the first or only Buddha. His significance lies in the fact that he was born in a historical time-span that embraces the present age and therefore making his teachings accessible.

The term *Karma* means that people believe that what they do now, affect the future and how they will be reborn. Through repeated cycles of birth and death the believers strive to be freed from their bondage to earthly things. *Nirvana* is the escape from the bondage of the earth and is a state of perfect peace and happiness. In this religion and belief system meditation is a way of developing the mind so that it may be a base for the arriving of wisdom. *Ānāpānasati* or mindfulness of breathing makes breathing the mental object of meditation (Sources, 2001:387). Their religious values include the teachings of the four noble truths.

The *eightfold* path constitutes their values in daily life, which indicates identified values as:

- Right view: accepting the Buddha's teaching contained in the four noble truths.
- Right intentions: acting on Buddha's teaching in everyday life.
- Right speech: avoid speech that is harmful, spreads gossip, or is harsh and angry.
- Right conduct: do not kill, steal, abstain from immoral behaviour<sup>16</sup>
- Right livelihood: adopting a career that allows one to live according to the Buddha's way.

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<sup>16</sup> Sabba-pāṇa-bhāta-hitānukampā viharati

- Right effort: striving with dedication to stay on the *eightfold* path
- Right mindfulness: awareness of one's feelings, thoughts and conduct.
- Right concentration or meditation: using meditation techniques to control the mind.

### 2.5.1.5 Hinduism

The main aim of Hinduism is liberation (*Moksha*). By liberation is meant seeing clearly or understanding. Good actions are only part of the way in which the aim of liberation is worked for Hindus belief in *Samsara*, that is rebirth. They belief that *Atman* is a tiny fragment of *Brahmam*. The ultimate goal is to reborn until the soul is absorbed in the ultimate being, *Brahman*.

Actions of a believer in one life will affect the subsequent life of any soul, *Karma*. The Hindu people explain their social order using the word Karma. According to Beckelege low-caste status may be conceived as a form of suffering and a position of being dispriveleged. The low-caste status is accounted for by sins in the past life, (2001:242). Weber (1946:107), noted that this theory is often a rationale for the caste system.

*Dharma* is a term that describes the social and moral duties and the way in which Hindus practice their religion. There are four distinct stages in the life of the Hindu:

- The student stage.
- The householder stage.
- Retirement stage.
- Renunciation.

The values of Hinduism are reflected in the paths towards liberation:

- Path of knowledge: studying sacred scriptures.
- Path of love and devotion: offerings to deities
- Path of good deeds: doing good unto others.
- Path of meditation: meditation and yoga.



### 2.5.1.6 African Traditional Religion (ATR)

ATR refers to the collective belief and practices of the people of Africa. According to Badenhorst, (1992:5) ATR have two main focuses:

- *Belief in the power of ancestral spirits*
- *Belief in magical powers*

The followers of ATR believe in God, although this is a distant and non-revealing God. Interaction with God and worship takes place through *intermediaries*. These *intermediaries* may be living or be the living dead. The living intermediaries are amongst others the shaman, rainmakers and traditional healers who approach God on behalf of the followers.

The living dead (*ancestors*) are also the intermediaries and live in special locations around the kraal or house. Although they cannot be seen they form part of the family and food also are set out for them. They serve the important function of regulating family and village life and they also belong to rites of passage, rituals of sacrifice and holy objects and places.

According to Roux (2002:147) some of the main values of ATR are:

- *A strict moral code that serves to maintain healthy relationships amongst groups.*
- *A sense of belonging.*
- *A further expression of the sociable nature of African tradition is the tie to the family.*
- *The value of Ubuntu (human dignity)*
- *Engaging in activities that will promote the total well being of the community.*

In ATR the emphasis is on the group, over and above the individual.

The values identified in this overview of the main South African religions are to a greater extent spiritual. Spiritual values have an important role to play in society, as they are the guideposts for many believers in a constantly changing world. *Spiritual values are critical values; they alert human beings to the danger of being dehumanised, either at the hands of a secular culture intent on making people materialistically acquisitive in order to sustain a capitalistic and a technologised economy or, equally, at the hands of the religions which in binding people of common beliefs together could isolate them inexorably from others who believe differently* (Grimmet, 1994:143).



## 2.6 Values and the school

Values and culture are interactive and intertwined with each other. The relationship between values, culture and education are not always easy to define. The indisputable relationship between values, culture and education is often expressed in national educational documents. (An example of such a document in South Africa is the *Manifesto on Values*, issued by the National Department of Education (July 2001).

Education revolves around values. The education system, curriculum, assessment criteria and educational practices are an indication of what society and policy makers identified to be of importance. It is also a statement of the end-product that society desires from the education system, for example to be a responsible global citizen. Ward (1971:428) portrays the relationship between values and education even stronger. *Education is turning towards values. It is for values - it has to be. As soon as we delete values, we delete education. No values, no education; and where there is real education, there are genuine human values.*

In an overview of values and development of education, history reveals that in different times different values were considered to be important. The prevalent value in education 2000 years ago was about the acquisition of *virtue*<sup>17</sup>.

This approach to education was made from a philosophical viewpoint. The excerpt of Lawton (2001:17) could be verified by historical research. *For 2000 years or even 3000 years educational discourse used the language of philosophy and religions and not of economics.* Religion and worldviews have influenced education for many years. In the 19<sup>th</sup> century the educational process was guided by the institutionalised world and virtues were linked to abilities and consequently to social position. People of lesser education naturally had less opportunity to *achieve* or *acquire* that which was termed virtue and had the lowest social status. Kings and philosophers (who incidentally were also the educators) had the highest social rank. Debate of education was then the examination of the nature of virtue.

Today there is a strong relationship between the educational system and economics. The choice of learning areas and subjects is an indication of what a learner would need to survive and



maintain him/herself economically and to make a contribution to society.

According to Kogan (1985:11) educational policy and values interact with the moods and circumstances of their periods. Education is a social *artefact* embodying aspirations about the good life for the individual and the best arrangements for the whole society. It is, therefore, particularly prone to change as social and economic circumstances are in constant flux. The assertion by Kogan supports the notion of values in education.

### 2.6.1 Approaches to values in schools

The approach of educators towards ethics, values and belief systems could be summarised by the interaction and application of three types of morality amongst educators: normative, situational and professional. According to Osser (1991) educators do not really need ethical<sup>18</sup> standards when their work environment proceeds without conflict. This could be referred to as the professional non-moral acting of educators. It is only where disruption occurs regarding the normal situation that educators need a different type of morality. Osser (1991:202) names this professional morality of educators the *professional ethos*. According to Osser's model, conflict in educational settings arises when the following three types of moral claims (*justice, caring and truthfulness*) cannot be met at the same time (Tirri, 1999:33).

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<sup>17</sup> Virtue is a relative value. e.g. courage, honour. etc.

<sup>18</sup> Section 2.2.3. Rules pertaining to right and wrong.

**Fig.2. Model according to Osser**

This model identifies five types of orientations in educators' attempts to solve professional moral dilemmas possible. A short summary is the following:

- An *avoiding mode* of orientation refers to the educator's method to solve the problem by not addressing it. The educator takes no responsibility for difficult questions.
- When the educator accepts responsibility, but does not want to make decisions about the problem, he/she delegates the problem. This is referred to as the *delegation orientation*.
- In the *single-handed decision making*, the educator takes the problem into his/her own hands and acts as an *expert* who has the ability to solve the problem. This is usually done in an authoritative manner (Tirri, 1999:33).
- *The discourse I manner* (incomplete) the educator accepts responsibility for settling the problem and explains how he/she has balanced justice, care and truthfulness in each situation (Tirri, 1999:33).
- In the *discourse II manner* (complete discourse) the educator takes one step further. The presumption by the educator is that all students who are concerned and involved are rational human beings and are also interested in and capable of balancing justice, care and



truthfulness. This principle is applied in even aggressive and critical situations. (Osser, 1991:191-205; Tirri, 1999:34).

The concepts of *justice, care and truthfulness*, used by Osser to reveal educators' *professional morals*, have been used in other models to explain the educators' orientations and professional moral activities (Kohlberg, 1976; Noddings, 1992; Tirri, 1996). According to Freeman (1998:31) character and morals are not the same as ethics and professionalism. When educators work together it is important that they share common professional ethics. The term *professional ethics*<sup>19</sup> could be defined as including adherence to a code of ethics (Katz, 1998:198-205). Professionalism as an ethical code would assist educators to create guidelines for effective, successful teaching. Teachers need a professional ethic as the values of stakeholders and their own often collide in the classroom or school environment. Ethical dilemmas arise where educators take an action to achieve a specific result and it is perceived as in direct discord with the ends desired by other role players in the educational environment. It is very difficult to make ethical decisions in a school, because the emotional pressure is to resolve discord as quickly as possible with the desired result being lower levels of stress for the educator. Knowledge of ethical codes and a professional ethic could only assist educators to make more accountable ethical decisions in schools. Campbell (1997:255-263) reflect that although the advantages of including ethical teaching in the educator's teaching programmes may be obvious to some, it is nevertheless not included in many teacher-training curricula.

The point of departure in the teaching of professional ethics in education would be to ask students to draw up a personal *code of ethics*. According to Freeman (1998:34) this will help them articulate the values and standards they have internalised in their professional education. Value clarifying sessions with students could also give students the opportunity to apply ethical codes. Hamberger & Moore (1997:301-310) see the benefit of value clarification as an opportunity for students to integrate their personal values with the professional values of educators.

There are at present at least two main approaches to the relationship between values and schools. In most cases it is *value neutrality* versus *value clarification*. According to Lovin (1988:143) both *value neutrality* and *value clarification* underestimates the possibility for

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<sup>19</sup> Would be the rules pertaining to right and wrong for the particular profession.



critical thinking about values in the pluralistic context of the public schools.

The pluralistic nature of South African society is reflected in the problems of the South African school system. The school population reflects the sum total of values and belief systems which are prevalent in the broader society. All educators are confronted with these values and belief systems. The educator faces the dilemma of not acknowledging any specific values – which amounts to a moral indifference – or on the other hand he/she actively promotes a value system of his/her own.

### 2.6.1.1 Value -neutral approach in schools

The *value-neutral* approach is one way of insulating educators from value conflicts in a multi-value (multi-cultural and multi religious) classroom. Learners would be allowed to clarify their own values without subjecting them to critical scrutiny by others. According to Lovin (1988:144) *value-neutrality* and *value-clarification* are unsatisfactory not because their social aims are mistaken, but because they separate too sharply the reasoning that governs knowledge of facts from the reasoning that we use to order and express values. This sharp distinction between fact and value may often lead to *emotism*. MacIntyre (1984:11-12) classify *emotism* as the doctrine that all evaluative judgements and more specifically all moral judgements are nothing but expressions of preference, expressions of attitude or feeling, insofar as they are moral or evaluative in character. According to this interpretation factual judgements are true or false and moral judgements are neither true nor false since they are deemed to be expressions of preference.

The sharp distinction between *fact* and *value* finds methodological expression in Max Weber's ideal of a social science that would be *value-neutral*<sup>20</sup>. Positivistic scientific methods would exclude value claims from scientific study. Value-neutral science would make an objective study of the origin and social effects of values. The social background of values is significant because only these could become an object of scientific study. The accuracy of *true* and *false* in this regard would be a fact that could be objectively verified.

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<sup>20</sup> While the German term *wertfrei* is literally rendered by the English phrase *value - free*, a better translation is provided by the phrase *value neutral*, which avoids the suggestion of a positivist inquiry that attempts simply to exclude any references to values in the study.  
(Loewith 1982: 30 in Lovin 1988)



The value-neutral approach to teaching and education could have the following practical implications in the teaching arena and society:

- According to Lovin (1988:146) values are treated as essentially equal and compromises between them would allow persons to co-exist without putting too much strain on structures of civil peace.
- Weber presents the term *Science as a Vocation* where the ideal teacher maintains his neutrality of scientific investigation in the lecture hall (Weber 1966:151-152).
- A study of values could be an attempt to explain how a person develops values.
- The value-neutral approach does not exclude discussions of values from the classroom.
- Values are only treated as expressions of choice.

To acknowledge values but only for the purpose of clarification, it could be termed *values clarification*. A *clarification method* helps students to recognise and understand their own values. Kirschenbaum (1977:398) asserts: *Far from being 'morally relativistic' values clarification clearly supports the values of personal autonomy, justice and so on.* Rath (1978:303) interprets the term as follows: *Clarification is an honest attempt to help a student look at his life and to encourage him to think about it in an atmosphere in which positive acceptance exists - an environment where searching is regarded as essential.*

Lovin (1977:149-150) expresses the following criticism against a *value-neutral* approach or *value clarification* approach:

- *Values only seen as expressions of personal choice are inadequate in their description.*
- *Values are not unique individual expressions of persons.*
- *Values are formulated by religion, political traditions and customs etc.*
- *Conflicting traditions and interpretations of social heritage.*

### **2.6.1.2 Value Articulation in schools**

*Value articulation* is a way for students not only to clarify their own values, but also to present these affirmations in terms that are meaningful to others (Lovin, 1977:151). By articulation is meant how these values are verbally expressed and connected to belief systems. This articulation has implications that students should understand their values, and explain it to others. Kirschenbaum (1977:401-402) asserts that value articulation thus involves a number of



issues that move beyond the clarification of individual values. Both the stress on formations that allow one's values to make claims on another person's understanding and the suggestion that traditions and shared systems of belief may provide a critical perspective on an individual's values, tend to undermine the claim that the classroom could be neutral with respect to the different sets of values that individuals bring to it.

Education is a value statement and this is supported by a British educational document (*HMSO, 1992, Para. 8.3*). Cairns (2001:31) makes it clear that education cannot and should not be value-free. Recognising this, the Education Reform Act 1988 requires the school curriculum to promote the spiritual, moral and cultural, as well as the mental and physical, development of pupils and society. According to Cairns (2001) a set of shared values, which is promoted through the curriculum should lie at the heart of every school's educational and pastoral policy and practice. through expectations governing the behaviour of pupils and staff and through day to day contact between them. Every attempt should be made to ensure that these values are endorsed both by parents and by the local community.

Kneller (1971:26) is one of the philosophers who has viewed the relationship between education and values as both undeniable and complex. He expresses his view as follows: *Values abound everywhere in education; they are involved in every aspect of school practice, they are basic to all matters. Using values, teachers evaluate students and students evaluate teachers. Society evaluates the course of a study, the school programmes, and teacher competence. The educators evaluate society itself.* Ward (1971:428) emphasises this relationship between values and education even further: *Education is turning towards values. It is for values — it has to be. As soon as we delete values, we delete education. No values, no education; and where there is real education, there are genuine human values.*

Important messages are conveyed through schooling about the meaning of personal life and our shared world. This is supported by Bryce (1988:257): *Embodied here are fundamental beliefs about human nature and personal goodness, about how I should live as a person, and how we should live as people.*

The following claims are also supportive of the fact that values do exist in schools:

- *Both individual teachers as well as educational institutions reveal their values all the time;*



- *Education is an important activity which has a permanent, formative effect upon children; it influences and determines their future and plays a crucial part in shaping the child* (Straughton, 1980:3).

Standards in education generally refer to different levels of achievement. These achievements are accessed and evaluated, while institutions and individuals are normally judged on the basis of a set of standards. The question relevant for this thesis would be: *what are the values that form the foundation of selected educational standards?* Straughton (1980) states that standards are not merely descriptive terms, but they convey with them overtones of value. He makes the following deductions regarding standards and values in education:

- Standards reflect the values and priorities that led to the establishment of certain levels and norms rather than others.
- The levels and norms themselves may be concerned with the question of value, including moral value as well as questions of fact.
- If we describe a change in standards as a rise or fall, it carries with it a value-laden overtone of approval or disapproval (1980:13).

## 2.6.2 Educational Values

Beck (1990:7) reflects that the purpose of schooling is as follows: *As the purpose of schooling is to promote human well-being, as education is for life, and as schooling currently and increasingly takes up a large part of the young person's life, the goals of the school should cover a wide range of human concerns. They should reflect the priorities of life in general.* This focus by Beck on the priorities in life could just as well be taken as the values of society.<sup>21</sup> Beck's suggestion that a moral/values approach to education should include the specific topics or values could well be understood. Some of the topics or values to be included would be as follows:

- *Basic human values, such as health, happiness, friendship, love, self-respect, fulfilment, meaning in life;*
- *Spiritual values, such as awareness, breadth of outlook, integration, wonder, gratitude, hope, detachment, humility, love, gentleness;*

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<sup>21</sup> Section 2.1.2.1 - factors determining values in society.



- *Moral values, such as responsibility, courage, self-control, reliability, truthfulness, honesty, fairness, unselfishness;*
- *Social and political values, such as peace, due process, tolerance, justice, participation. co-operation, sharing, loyalty, solidarity, citizenship;*
- *Value centred institutions, such as family, school, work, nation and world community coin in unity;*
- *Approaches to life management (or life skills) such as physical and mental health, decision making, coping with change, career choice and change, financial planning, human relations, family living;*
- *The value dimensions of school subjects such as literature, science, social studies, history, geography, art, music;*
- *The nature of values, values and tradition, values and religion, values about the law, how to solve value problems, differences in values, how we obtain our values, how we change our values;*
- *Contemporary value problems such as poverty, unemployment, racism, sexism, child abuse, wife abuse, ageism, consumerism, ecological deterioration (Beck, 1990:148).*

Straughan (1980:79) defines the term *educational values* as values to which we appeal in judging the worth of actions, programmes, and products, which we claim to be conducive to the education of the child. Included in this definition are also other *types* of values which form part of the values of society, for example moral values (Wellman, 1975:134-155) and aesthetic values. The latter are those values to which we appeal in judging the actions which affect the impact of a situation on the senses. Spiritual values aid our judgement on how worthy the actions are that help people to see the purpose or meaning in life as a whole. Such values are thus also seen as part of educational values. Social values (Rescher, 1969:123) and intellectual values – judging the worth of actions that help people achieve a coherent mental picture of the natural and man made worlds (Taylor, 1992:28) – are most probably the most recognised educational values.

The school does not seem to be a very effective value instrument in South African society (cf. Rhodes, 1997). The values of the schools are mostly not supported by agents outside the school, such as by television, videos, adverts, magazines etc. If we are to teach values, whose values are we going to instil? It is, therefore, necessary to identify those values that find general



agreement amongst society. Such common ones would serve to help educators as value agents. A good starting point could be to refer to those values to which every person of goodwill would subscribe. Monica Taylor (1988:66) makes the following suggestion regarding schools and values. *Children come from a variety of home backgrounds with widely different sets of values, beliefs and attitudes. To adhere rigidly to a school's values could cause a rift between a child's loyalty to his home and his loyalty to school. Schools should therefore aim to produce in children a state of mind, which is open, flexible, receptive and sensitive to change.*

Traditionally both educators and parents have used the following methods to nurture values amongst children: (Raths, 1978:41; Bergem, 1990:88)

- Persuading and convincing people. Arguments for choosing a certain set of values and the pitfalls of another set of values.
- Limiting choices by only passing on values accepted by a certain group. Such choices are not really choices, but deceive the child into thinking that he actually has a choice.
- Inspiring children by dramatic and emotional pleas for certain values. Quite a few spiritual leaders in our community use this. Although it is not the most effective approach, spiritual leader do have a role to play in the nurturing of values (Rhodes, 1997).
- Rules and regulations with a reward system for 'good' behaviour and punishment for unacceptable behaviour are some of the more primitive methods of creating harmony. Such rules are internalised without any real *clarification* of values.

There is no doubt that these methods listed above have influenced behaviour in the past and have even formed beliefs and attitudes in general. By themselves these methods, however, have not led to values engendering any deep commitment amongst children. The question thus arises as to why were these rather ineffective methods used and what benefits did they hold for society? In the absence of any proper action research and given the conforming nature of society and most individuals, meant that there was no pressure to change this pattern of behaviour. Practical obstacles for educators – and given the paradigm of the time – made it practical to continue applying these above listed methods.

However, it is clear that the use of the methods described:

- does not always have the desired outcome and
- the failure to have a successful value approach have the following negative implications for



the learners in the education system.

Children do not always have the experience to make value judgements and children could easily make poor choices in regard to values without guidance or support. The implication of children's wrong choice cannot even be contemplated. The confusion amongst educators about values and the inability to manage values within education also becomes a problem for the learners. Children have to make decisions for themselves that are too difficult for them to face. Raths (1980:42-45) also observes that there is a false perception that children want to be told what to do and that such a practice gives them security. The implication of this false perception could be that learners are not inculcated with the skills and attitudes regarding values and they, therefore, remain dependent on others to interpret and make value judgements.

### 2.6.3 Values and Integrity

Values existing in a specific time and space are established by the judgements of events.<sup>22</sup> Values also describe the qualities we desire to have in our society. The expression of values needs to conform to the actual implementation of such values in our daily lives, while any inconsistency between values and behaviour of a society creates conflict within persons and conflict between members of that society. To be accused of a lack of integrity of values is a very serious matter that could be brought against a society or group. This may lead to the growth and development of a group that takes *the non-conforming point of view*.<sup>23</sup> The South African Constitution (1996) includes the Bill of Rights (1996: Chapter. 2) and the description of values to be treasured by the Constitution. The lack of integrity of this value declaration created many conflicts within South African society. Examples of such conflicts are:

- The treatment of HIV and AIDS<sup>24</sup> sufferers and an official health policy of the country that are in contrast to the letter of the Constitution. The constitutional Court took a stand against the lack of integrity when it forced the Government to put anti-Aids drugs at the disposal of all hospitals.
- Many other rights described in the Constitution – for example human dignity, environmental issues and housing amongst others – are values written on paper, but they are not visibly

<sup>22</sup> Chapter 2 2.2.2 - (Straughton 1980: 93)

<sup>23</sup> Chapter 2 2.1.4.1 - South African examples of dissatisfaction with our society.

<sup>24</sup> HIV is the virus that according to research leads to Acquired Immune Deficiency Syndrome



apparent in the broader South African society.

The implications of such inconsistency regarding the lack of integrity clearly create a very unstable foundation for the value of education in South Africa. It is from this precarious background that values in South Africa should be approached in order that a reliable and an applicable value system for South African education society could be nurtured.

Widespread concern that the youth and adults do not live up to any consistent set of values is an important motivation for the need to change methods. Research by the *School Curriculum and Assessment Authority* (SCAA, 1998:2,3) has shown that there are shared values to which everyone in society subscribes, irrespective of race, ethnic group, religion, age, gender or class. Some of these values identified, include friendship, justice, freedom, truth, self-respect and respect for the environment. 1500 adults were involved in the research and approximately 95% agreed on the values outlined. The empirical evidence proves that even in a pluralistic society there are sets of values that are shared by all. The SCAA, however, also found that very few people in society live up to these values, regardless of the high degree of consensus. These findings are supported by research (Rhodes, 1997:71).

The integrity of society pertaining to values is not always above criticism. The values professed are not always the values that we act upon. It is, therefore, not surprising that learners follow the deficient example of the adults. Fortunately the SCAA research found that schools are indeed teaching these shared values, and that schools are trying to promote values. Educators indicated that they value truth, knowledge etc. Headmasters and governing bodies also indicated that they value fairness, justice, collective good etc. These values will now have to be identified further and propagated in schools and C2005 (1997) and NCS (2002).

As South Africa has diverse belief systems, religious and cultural traditions the following factors may play a role in influencing the process of finding a common value system:

- Fearing the controversy and animosity which may result from attempting to promote an explicit ethical and religious stand, school administrators and teachers tacitly and tactfully avoid ethical discussions.



- There is also a belief amongst a relatively small number of parents and educators that discussions about ethical and religious issues do not belong in schools at all, but only in homes and churches.
- The growing indifference or apathy regarding a common ethic. If something used to be ethically objectionable, it could well now have become acceptable, or describe previously objectionable beliefs as minor ethical or legal infractions. Such parents or educators do not teach any high ethical standards to their children except the law of survival.
- The lack of integrity amongst leaders in society does not exclude religious leaders. In the analysis on research completed that included 4000 learners, one of the *barriers* for value translation identified was found to be the lack of integrity amongst educators, parents and religious leaders (Rhodes, 1997:97).

Lickona (1991:43) proposed two basic values to be inculcated at school:

- Every person is entitled to basic respect.
- Responsibility emphasises our positive obligation to care for each other.

The values Lickona (1991) proposed for inclusion in the curriculum are imbedded in our Constitution (Act 108 of 1996, Section 7).

Fox, R.M. and De Marco (1990) argue three general moral principals.

- Do no harm.
- Do not be unfair.
- Do not violate another's freedom.

These principles are also an integral part of the Constitution of South Africa (Act 108,1996:Sections 12 and 24)

Grimmett (1994:143) proposes the following core values that could act as *value imperatives*:

- The value of order, purpose and meaning.
- The value of human life and human beings.
- The value of a just society.
- The value of an individual's right to self-fulfilment.
- The value of ethical endeavour and the necessity of exercising moral responsibility.
- The value of commitment to interpersonal relationships and to the notions of family and community.



- The value of human spirituality and the desirability of spiritual development.

These core values are by no means a prescription, but they could serve as an example of values that would allow the commonly shared values of different societies to be expressed interculturally. Roux (1994:21) suggests the following factors should be taken into consideration when introducing values in a multi-religious education. Values should be introduced in an indirect manner to small children, for instance by referring to the aspects of the lifestyle and behaviour of specific religious communities, as well as ethics and values from the religions. The educator should take all the potentially different value systems in the classroom into consideration in identifying and presenting a mutual value. This means that those value systems from different cultural and religious communities should be taken into consideration within any value-orientated curriculum. Values from different religions may be presented as sets of values that are equal. This emphasis should be on the *mutual* value it represents. The responsibility implied by values in any religious community or in any religion should be emphasised. Research done by Tamminen (1991) indicates that the understanding of values by children and the responsibility that accompanies it, mostly have a specific religious base.

#### **2.6.4 Identifying values in schools**

According to Richard Pring (1992:20) the importance of the identification of values, as well as the influence of values on the learning process, places a responsibility on educators to do the following:

- Identify those cultural differences which need to be respected.
- Show what the educational significance of the difference is.
- Show where cultural differences create a barrier to educational progress.
- Re-assess the importance of promoting a common framework of values.

The identification of values poses a major problem to researchers and educators alike. Not all values of any social group are visible on the surface, yet these values determine human behaviour and interaction. There are different indicators of values, and the following value criteria are used by Rath: If behaviour or an object does not satisfy all of the following seven criteria, it is not a value and rather a belief or attitude (Raths, 1978:26). The first three criteria are about choice: choosing freely, choosing from alternatives, and choosing after thoughtful



consideration of consequences of each alternative. Prizing and cherishing, as well as affirming, are also criteria used. Being able to act upon choices and repeating those choices are the last of the seven criteria (Raths, 1978:27-28).

Having a set of criteria for the assessment and determining of values still leaves us with the problem of identifying the values in society. There are certain behaviour patterns and interactions that could serve as value indicators. According to Raths (1978:29) the following behaviour could help to point us in the right direction in identifying values in a given society: Goals and purposes, aspirations, interests, attitudes, feelings, beliefs and convictions, activities as well as worrying problems and obstacles. These are indications of the values of a particular society.

### **2.6.5 The perceptions of educators on religion and values in the classroom**

The implementation of Curriculum 2005 in South Africa introduced a new approach towards education as educators experienced it before. Before 1994 teacher training was extensive and included a compulsory practical teaching programme, which also had to be successfully completed before admission to the teaching profession could be gained. This formal preparation of educators for the profession differed amongst the different departments of education. The separation of education departments along racial lines promoted inequity as different standards and requirements were adopted for each department to serve the previous doctrine of inequality. In the *underprivileged black education departments* lower educational standards were accepted by allowing educators to become professional teachers after a minimum of two years training. A major step towards equalising the imbalances in educator training and admission to the profession was made in September 2000 when the Minister of Education published *Criteria for recognition and evaluation of qualifications for employment in education based on the norms and standards for educators*. In this document an equivalent value was given to each diploma or academic qualification. For admission as an educator a certain level or credit had to be reached.

While educators and researchers are recognising the imbalances of the past, these differences nevertheless still affect education and the implementation of OBE. Irrespective of the quality and years of educator training, it is this author's contention that educators should receive a minimum of three years formal training. As teaching is a professional occupation, prospective



teachers should reach a certain level of education and preparation before their professional admittance as qualified educators.

It is noted that institutions of tertiary education in South Africa have changed their teacher training programmes in anticipation of the implementation of outcomes based education in Curriculum 2005 and the NCS (2002). But as far as educators already in the profession is concerned, the preparation of these educators for the implementation of Outcomes based education in South Africa started with some information sessions for educators and selected delegates of schools. From informal comments by educators, it appears that the above dissemination process was, however, not very effective. After attending an information session, they had to undergo at least two training courses to prepare them for the implementation of outcomes based education. The length of these training courses was one full day each. The first training session consisted of a general introduction to OBE while the second training session was directed towards specific learning areas.

It is not feasible to expect that educators who had trained for years within a specific teaching model would be adequately prepared for a radically new teaching approach by means of only two training sessions.

The implementation strategies, the lack of training programmes for educators and the rationalisation of teacher staff, all strengthened the existing negative perceptions about OBE amongst educators and the general public.

In a research project completed in 1999 (Carl et al) it was found that teachers neither had the knowledge nor the skills to implement Outcomes based education in the classrooms. The teaching profession was not properly prepared for achieving the goals of OBE, as these educators were not trained to implement outcomes based education in classrooms as it was expected of educators to master and apply the principles of OBE in their teaching in a very limited time span. The new approach requires from educators to make a complete paradigm shift, but this was not always forthcoming. Negative perceptions, lack of information, negative reporting in the media and presenters of courses who appeared inadequately informed, did much to limit the paradigm shift amongst educators.



Some results underlying the negative perceptions are:

- Educators in general are negative towards outcomes based education.
- They are not properly trained to implement OBE.
- They are not convinced of the practicality of OBE.
- They perceive a lowering in educational standards.
- Administrative work is being increased (cf. Carl et al., 1999).

Teachers from previously disadvantaged communities indicated the following perceptions about the implementation of OBE. They indicated that they were not socially and economically ready for OBE and that the differences and backlogs first had to be eradicated before the successful implementation of OBE could ensue. Educators also experienced problems regarding the number of learners in their classes, and they furthermore believed that a lack of teaching aids would also negatively influence their implementation of OBE (Carl et al., 1999).

## **2.7 Conclusion**

The problems identified by Carl et al., (1999) could also be a factor when educators have to identify different belief and value systems in C2005 (1997); RNC (2001); NCS (2002). A short discussion of the concepts, together with a focus on the relationship between values and belief systems, allowed us to approach the value predicament in the South African educational society. A discussion on the cultural beliefs and religious diversity of South Africa sketched the backdrop for the implementation of a value system in South Africa. Possible approaches to manage values and development of value system were discussed by means of the relationship between integrity and values. The implementation of a guided and accountable value system requires certain skills from educators and educational planners.

In Chapter Three an analysis of the content of C2005 (1997); RNC (2001); NCS (2002) will be made and the identified values will be discussed. In order to successfully identify and apply values in the curriculum, research will develop an instrument to aid educators with the implementation of values and beliefs in the OBE curriculum.



## CHAPTER 3

### ANALYSIS OF CURRICULUM 2005 (1997); RNC (2001) AND NCS (2002)

In this chapter an analysis of Curriculum 2005 (1997), Revised National Curriculum of June 2001 and the National Curriculum Statement (2002) and its contents will be given. Values and belief systems contents will be identified in these curricula. The relevant sections of the following documents will also be discussed in this chapter:

- Manifesto on Values (August 2001).
- Report of the Review Committee on Curriculum 2005 (May 2000).

#### 3.1 Introduction

The Constitution of South Africa (1996) contained references to different values of the people living in this country. The values named in our new Constitution included:

- A starting-point for removing apartheid from our schools and curricula.
- A platform for developing a new sense of national identity, based on dignity and respect for all people, rather than on racial, gender and class division (NCS:2002).

The principal provisions of the Constitution are amongst others: *human dignity* (Chapter 2: Bill of Rights. Section 10), *the absence of discrimination, equality* (Chapter 2: Bill of Rights. Section 8) *of citizens and freedom*.

The aim of this National Curriculum Statement (2002) is to:

- build on the vision and values of C2005;
- ensure that Constitutional and democratic values are expressed in it and that the values of a democratic state are built into the curriculum;
- Make education of justice and social citizenship a key feature of a curriculum designed for a non-racial, non-sexist and democratic South Africa.

These values were neither part of the broader South African society, nor were they promoted by the previous educational system until 1997. Although C2005 (1997) defines the above mentioned values as to how the inculcating of values should take place, it is still unclear what

role specifically the school could play to promote these values embedded in the SA Constitution and C2005 (1997); RNC (2001); NCS (2002).

### 3.2 Manifesto on Values (2001): a short overview

The *Manifesto on Values* aids educators in their approach to the issue of values in education. In the conclusion of the foreword, specific reference is made to the democratic spirit of a non-racial and non-sexist South Africa. It needs to be noted that values cannot be imposed, but should be introduced and debated. This viewpoint is reflected by the report. The following ten fundamental values are emphasised by the *Manifesto*:

- *Democracy*
- *Social Justice and equity*
- *Equality*
- *Non-racism and non-sexism*
- *Ubuntu (human dignity)*
- *Open society*
- *Accountability (responsibility)*
- *Rule of law*
- *Respect*
- *Reconciliation*

These essential values are also the foundation of our Constitution.<sup>25</sup> It is consequently expected that these values will have to emerge as values that would be part and parcel of our education system.

The absence of any religious values in the Manifesto is noted. Although there is a split between religious ideals and reality, it is true that major religious traditions provide guidance for determining what justice means. Oosthuizen (1985:15) supports this point of view. The omission of religious values is also the exclusion of values that could have contributed to the development of a core value system. Roux (1997) identified the following similar values in six religions that are practised in South Africa (Christianity, Judaism, Islam, Buddhism, Hinduism and ATR).

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<sup>25</sup> Chapter 3, Section 3.1



- *Love your neighbour.*
- *Not to be selfish in your behaviour towards other people.*
- *Right behaviour.*
- *Do not steal.*
- *Do not murder.*
- *Correct behaviour towards people in power (law/authority).*
- *Live in harmony with the environment and nature.*
- *Live a positive life - and lifestyle.*

These values identified by Roux (1997) are also in accordance with the values suggested by *The Manifesto* (2001). Except for the first value of *democracy* that is directly opposed to *theocracy*, all the values are parallel<sup>26</sup> values to religious values. The value, *democracy*, could easily be accommodated under the last two religious values in the list.

A further connection between social justice and religion could be based on the fact that religion should be able to highlight that which is right or wrong in society. Gutierrez (2001:111) draws a correlation between Christianity and social justice. In the same manner Deshimaru (2001:409) struggles with the idea of social justice in the Buddhist religion. Weber<sup>27</sup> (1966:107) explains how Hindus make sense of the caste system by using their understanding of Hinduism. From their arguments it could be deduced that religious values do play an important role in every day life and communities.

The *Manifesto* (2001) draws from the work of Kohlberg (1976) when arguing the relationship between values and morality. The following three levels are identified:

- First level of *morality* is about obeying the law to avoid punishment.
- The second level of *morality* is about doing one's duty from a sense of conscience and group identity.
- The third and highest level in Kohlberg's hierarchy is about choices based upon one's consciousness of who one is and what life is about.

The following aspects of the *Manifesto* (2001) could be applauded as sound educational practices for success:

<sup>26</sup> Parallel meaning not opposing or conflicting values.

<sup>27</sup> Chapter 2 section 2.5.1.5.



- The role of the educator as role model is highlighted. This is a step in the right direction as the educator has a definite role in this regard. Bergem (1990:88) argues that the conception of the educator's role in this regard has often emerged during the past decades. According to Bergem the important changes in society necessitate a rethinking of the school's moral responsibilities. The disintegration of family structures is but one of the factors that creates a growing burden of caring and guidance for educators. Bergem further argues that since responsibility takes care of, and nurtures a person's development, the act of education could be conceived as a *moral enterprise*. Peters (1974), Løgstrup (1975) and Johnson et al., (1982) support this conception of education as a moral enterprise.
- Promoting a commitment to *competence* is an empowering strategy that could only improve the teaching situation in schools. In *Norms and Standards for Educators* (Government Gazette No 20844, 2002) educators are envisaged as designers of learning materials, mediators of learning, interpreters and designers of learning programmes and materials, leaders, administrators, managers, scholars, researchers and life long learners, community members, citizens and pastors, assessors and learning area specialists (National Curriculum Statement Grades R-9 [Schools] Policy, 2002:9).

Although the *Manifesto* identifies ten fundamental values, the educators are provided with a list of strategies to promote the identified values. The following suggested strategies would only be noted now and be discussed later in this chapter:

- *Nurturing a culture of communication and participation in schools.*
- *Role-modelling: Promoting commitment as well as competence among educators.*
- *Ensuring that every South African is able to read, write, count and think.*
- *Ensuring equal access to education.*
- *Infusing the classroom with a culture of human rights.*
- *Making arts and culture part of the curriculum.*
- *Putting history back in the curriculum.*
- *Introducing religion education into schools.*
- *Making multi-lingualism happen.*
- *Using sport to shape bonds and nurtures nation building at schools.*
- *Promoting anti-racism in schools.*
- *Freeing the potential of girls as well as boys.*
- *Dealing with HIV/Aids and nurturing a culture of sexual and social responsibility.*



- *Making schools safe.*
- *The ethics of the environment.*
- *Nurturing the new patriotism or affirming our common citizenship* (2000:3-6).

### 3.3 Analysis of Curriculum 2005

In this section, some of the value and belief system contents in Curriculum 2005 (1997) will be identified. This will be done in order to indicate to educators that these values are part of C2005 (1997). As a starting point the fundamental values as suggested by the *Manifesto* on values will be used as a guideline to identify values in RNC (2001) and NCS (2002) In the next chapter the identified values will be analysed and possible approaches to managing these values discussed.

The Revised National Curriculum (RNC, 2001) and the National Curriculum Statement (NCS, 2002) is based on the understanding and values of the Constitution as well as C2005, 1997. These principles are *social justice, healthy environment, human rights* and *inclusivity*. The outcomes for The RNC and NCS are divided under two headings.

There are critical outcomes and developmental outcomes:

Critical outcomes envisaged for learners of RNC (2001) and NCS (2002) are:

- *Identify and solve problems and make decisions using critical and creative thinking.*
- *Work effectively with others as members of a team, group, organisation and community.*
- *Organise and manage themselves and their activities responsibly and effectively.*
- *Collect, analyse, organise and critically evaluating information.*
- *Communicate effectively using visual and symbolic and/or language skills in various modes.*
- *Use science and technology effectively and critically showing responsibility towards the environment and the health of others.*
- *Demonstrate an understanding of the world as a set of related systems by recognising that a problem-solving context does not exist in isolation* (Revised National Curriculum Statement Grades R-9 [Schools]) Policy Overview, 2002:11).

The following are the developmental outcomes envisaged for learners:

- *Reflect on and explore a variety of strategies to learn more effectively.*
- *Participate as responsible citizens in the life of local, national and global communities.*



- *Be culturally and aesthetically sensitive across a range of social contexts.*
- *Explore education and career opportunities.*
- *Develop entrepreneurial opportunities* (Revised National Curriculum Statement Grades R-9 [Schools] Policy, 2002:11).

These developmental outcomes reflect the attempts of RNC (2001) and NCS (2002) to reflect the Constitution and the values embodied by the Bill of Rights (Constitution of the Republic of South Africa, 1996).

### 3.3.1 Language and Literacy

The Constitution (1996) grants an equal status to eleven official languages in South Africa. English is to a greater extent the language of politics and records. With *The New Language Policy* (July 1997), the right to choose a language of learning is now vested with the individual. This right has to be exercised within the framework of RNC (2001) and NCS (2002) and recommendations made by the Department thereafter. During 2001 and 2002 there were serious debates on the language of instruction at university level. The public broadcaster was called to task to explain why more than 60% of the contents for broadcasting was in English. Although the value of multi-lingualism is prescribed by the Bill of Rights, it is not respected or implemented in all situations.

The question for parents and educators is how the status of multi-lingualism in schools should be implemented. The *Department of Education* recommended that learners should study through their mother tongue or through English and their home language (*Values, Education and Democracy. Report of the Working Group on Values in Education*, 10 May 2000:12). Each official language is presented in three parts:

- *Home Language.*
- *First Additional Language.*
- *Second Additional Language* (C2005 (1997); RNC (2001); NCS (2002)).

The question of language is very important, as it is the expression of a group's medium of communication, as well as the key to access information and knowledge. As each language group has its own distinct values and value systems, these values are definitely imbedded within



the relevant language. *Languages and Literacy* as a learning area acts both as the foundation of education and communication, as well as the vehicle to transmit the knowledge and insights gained in other learning areas. The experience of not receiving instruction in one's mother tongue has a definite negative influence on the attainment of educational outcomes set by C2005. The following example in (*Values, Education and Democracy. Report of the Working Group on Values in Education*, 10 May 2000:12) by Moodley (2002) illustrates this:

*I am one of those people for whom your correspondent ... says he weeps. My mother tongue is Xhosa and yet I choose to speak English most of the time. According to ... I am depriving myself of many things doing this. I see it quite differently. I feel I have been liberated from the linguistic prison in which so many of my fellow South Africans are still trapped. The reason why people like me choose English is very simple. There is an entire world of knowledge, skill, and jobs, power and influence, which is totally closed to us if we could only speak our indigenous language. How many books are there in Xhosa on physics, mathematics or history of art? What does a Sotho speaker do if they want to improve themselves and gain knowledge? How many encyclopaedias are written in Zulu? What books are there on business skills in Pedi? The answer is obvious to anyone. If you do not have the language skills to access the huge store of information available in English, then you are in a prison.*

The quote argues that English should be the *official* language of instruction because it allows learners opportunities to a wider world, but it could be argued that this will not automatically provide opportunities for those learners who are not native English speakers. *The South African Schools Act (1996)* makes provision for learners in their formative years (during the foundation phase) to receive instruction in their mother tongue. This is the first value explicitly expressed in the learning area of *Languages, Literature and Communication*. By making provision for all learners to be educated in their mother tongue, the learners experience the value of language as part of their cultural heritage. The second value explicitly expressed in this learning area is multi-lingualism. The rationale for this learning area includes the following: learners *should be able to respond with empathy to the thoughts and emotions of others. Learners should also develop and reflect critically on values and attitudes* (C2005 1997:22).

An often overlooked section of the school population are the hearing impaired learners. In this regard the recommendation is that they should be taught the South African Sign Language (SASL) as a first language and thereafter a second language as medium of teaching. According



to the *Report of the National Commission on Special Needs in Education and Training (NCSNET)* and the *National Committee on Education Support Services (NCESS)* (28 November 1997:78) it has been found that hearing impaired learners in secondary schools have developed the same ability in reading and writing as their fellow learners in *normal* schools. The report further states that hearing impaired and deaf learners could master a third language by this means of study. In the *Revised National Curriculum Statement Grades R-9 [Schools] Policy Overview, 2002:19*) the *Pan South African Language Board (PANSALB)* and the *South African Certification Authority (SAFCERT)* are given authority to approve languages such as *Braille* and the *South African Sign Language (SASL)*.

NCSNET and NCESS make the following recommendations:

- *SASL should be made available as a medium of teaching and learning.*
- *The choice of SASL as a medium of teaching and learning should be located in the National Language Policy in an educational framework.*
- *Availability of interpreters and the development of SASL competence at all bands of education should be addressed.*
- *Within the Language and Literacy and Communication Learning Area, SASL should be an area of focus.*
- *All educators and service providers, including house parents providing a service to SASL bilingual centres of learning, should receive training which would enable them to become proficient in SASL.*
- *Parents should also have access to SASL* (Recommendation 5.9: South African Sign Language SASL) (1997:78).

The implications of the *South African Schools Act* (1996) and recommendations by the *Values, Education and Democracy. Report of the Working Group on Values in Education*. 10 May 2000 are the following:

- Understanding the language policies of RNC (2001) and NCS (2002).
- In-service training of educators to provide them with the necessary skills and attitudes to implement the two main values of *Language and Literacy*.
- Educator training needs to be aligned with the outcomes for OBE set in NCS (2002).
- Provision of resources to develop all the official languages of South Africa.
- The acquisition of SASL, where required in the teaching situation.



- The support of the broadcasting authority to promote multi-lingualism.
- The promotion of multi-lingualism by non-governmental institutions.
- The promotion of at least one indigenous language in schools.

The following extracts from the rationale of *Language and Literacy* reflect the value foundation of the mentioned learning area:

- *Respond with empathy to the thoughts and emotions of others.*
- *Develop and reflect critically on values and attitudes.*
- *The promotion of multi-lingualism to value.*
- *Other languages and cultures.*
- *Understanding of common South African culture.*

The Draft National Curriculum (2001) supports the same values for this specific learning area.

- *Learn how texts take a particular view of people and events.*
- *Learn how to express positive values in the texts they create themselves - for example: tolerance, empathy, respect, pleasure, beauty, humour and playfulness.*

The additive approach to multi-lingualism of NCS (2002) is characterised by the responsibility of the Governing Body to select school language policies that are appropriate for the circumstances and in line with the policy of additive multi-lingualism. It is the recommendation that:

- All learners learn their home language and one official language.
- Learners become competent in their additional language.
- All learners learn an African language for a minimum of three years.

The first, additional and second languages are approached in different ways:

- The *home language* Assessment Standards assume that all the learners who attend the school are able to speak the language.
- The *first additional language* presupposes that the learners do not necessarily have any knowledge of the language when they first arrive at school.
- The second additional language is intended for learners who wish to learn three languages. This may be an official language or a foreign language.

The assessment standards of the three different approaches to language differ as each has a different point of departure and a different goal.

The six outcomes for the learning area of Language and Literacy will be tabled below.

**Table 3. Outcomes for Language and Literacy**

<p><b>Learning Outcome 1: Listening</b></p> <p>The learner will be able to listen for information and enjoyment, and respond appropriately and critically in a wide range of situations.</p>
<p><b>Learning Outcome 2: Speaking</b></p> <p>The learner will be able to communicate confidently and effectively in spoken language and in a wide range of situations.</p>
<p><b>Learning Outcome 3: Reading and viewing</b></p> <p>The learner will be able to read and view for information and enjoyment, and respond critically to the aesthetic, cultural and emotional values in texts.</p>
<p><b>Learning Outcome 4: Writing</b></p> <p>The learner will be able to write different kinds of factual and imaginative texts for a wide range of purposes.</p>
<p><b>Learning Outcome 5: Thinking and reasoning</b></p> <p>The learner will be able to use language to think and reason, as well as to access, process and use information for learning.</p> <p><i>*There is no Outcome 5 for a second additional language</i></p>
<p><b>Learning Outcome 6: Language Structure and Use</b></p> <p>The learner will know and will be able to use the sounds, words and grammar of the language to create and interpret texts.</p>

(NCS, 2002:23)

*Outcome No. 3* (C2005, 1997) could be considered the *value basis* of the learning area of Language and Literacy. - *Learners respond to the aesthetic, affective, cultural and social values in text.* Four value accents are placed in this specific outcome. In the term *literacy* one kind of literacy given as example is: *Cultural literacy - cultural, social and ideological values that shape our reading of texts* (C2005, 1997:25).

The interpretation of the term *literacy* in OBE is accompanied by an associated *value*



*foundation*. It is a fact that our cultural, social and ideological values would influence the meaning of any text in the way it is understood and interpreted. *Learning Outcome No. 3* of the NCS (2002) gives direction in this regard: *The learner is able to read and view for information and enjoyment, and respond critically to the aesthetic, cultural and emotional values in texts.*

The identification of skills such as reading, observation, analysis, listening, value clarification and other applicable skills identified as outcomes in this learning area in itself is an expression that values are deemed important for the wellbeing of society.

In its latter part for all three phases of the curriculum the range statement of *Outcome No. 3* of C2005 (1997) of this learning area stresses the following:

- *Knowledge (e.g. related to history, social conditions, human experiences, and human rights).*
- *Aesthetics (e.g. appreciation and artistic elements).*
- *Relationships (e.g. social sensibility, power relationships).*
- *Emotions (e.g. sympathy, empathy, identification, rejection) (C2005, 1997:32-33).*

These range statements indicate that they are underpinned by values, and that personal values influence the different views and emotions people have about a certain incident or interaction.

Each of the above statements relies on value judgements and implies the acquisition of skills and knowledge. Because knowledge and its relationship to history etc. could be value laden, it stands to reason that the different cultural groups of the country could view the history of South Africa very differently. The same historical fact or incident may be the object of study for socially different groups, but each group may well have varying emotions about it which do not necessarily denote a conflicting interpretation by such groups about the relevant history. It is important though to know that one historical event in the past may have influenced the fate of another cultural group. A different value would, therefore, be placed on a specific event. For example the historical battle of Blood River has a different value for the cultural groups involved. If one associates with a particular group, the notion of empathy could be a valuable aid in interpreting the historical event.

*Aesthetics* and the appreciation of artistic elements reflect that the different social groups and cultures have their visible heritage, such as clothing, art, buildings, literature, religious symbols



and places of worship. Each individual and learner brings into the educational process his or her own culture and its associated values. An appreciation implies the acknowledgement of different cultures and their cultural heritage. This value should promote a sense of appreciation of one's own culture, but also understanding and appreciation of other cultures.

Relationships may reflect the interaction of people with one another. Relationships could only improve and maintain society if interaction between people are built on respect for human dignity and the acceptance of another person as equal. These values are also underpinned in the Constitution of SA (1996, Chapter 2, Section 10).

Our consciousness determines and influences the value we place on the equality of another person. If we feel sad, when we become aware of human tragedy, it is because we identify with the suffering. Such empathy could only be borne through knowledge about others, respect and acceptance of people.

It could be clearly seen from *Outcome No. 3* (C2005, 1997; RNC (2001); NCS (2002) that values are omnipresent in this particular learning area. Educators have to interpret these values when they approach learners in the learning environment.

The importance of values and their application also features in C2005 (1997), under the heading of *Skills related Assessment Criteria* (C2005, 1997:42). The category of *Evaluative Listening* requires that the learners should be able to detect *bias* and *prejudices* and to interpret these. In order to detect biases, learners should have be knowledgeable about, or should at least be aware of, the existence of value systems other than their own. The category of *Social Listening* presents the learners with the opportunity to relate as humans and by having eye contact. *Empathy* could be developed by understanding the framework or the cultural perspective of the speaker.

### **Values identified in Language and Literacy**

The following values were identified either through being explicitly stated or by identification of keywords:



- Self-expression as a stated value in the curriculum (NCS, 2002:22).
- Aesthetical values: beauty (NCS, 2002:23,25).
- Cultural values: language, race (NCS, 2002:23,55,117,266).
- Human values: tolerance, empathy, respect, stereotypes, gender (NCS, 2002:23,25,117,132).
- Social values: attitudes, assumptions, families, social roles, language, environmental, age, disability, common values (NCS, 2002:59,117,132,161).
- Religious values: relationships, aspirations (NCS, 2002:117).

### 3.3.2 Mathematics

NCS (2002:19) gives the following definition for Mathematics: *Mathematics has its own specialised language that uses symbols and notations for describing numerical, geometric and graphical relations. Mathematical ideas and concepts build on one another towards creating a coherent whole.*

The first value that surfaces in this learning area is the *right of access* to Mathematics (Constitution 1996). The acknowledgement within the statement is that the learning area is neither value nor culture-free. The requirement that educators try to incorporate contexts that could build *awareness of human rights* and social, economic and environmental issues relevant to learners, supports the *value connection*.

The following knowledge and skills included in the learning area of Mathematics are tabled below:

**Table 4. Knowledge and skills included in the learning area of Mathematics**

Knowledge	Skills
Numbers, operations and relationships	Representation and interpretation
Patterns, functions and algebra	Estimation and calculation
Shape and space (geometry)	Reasoning and communication
Measurement	Problem-posing
Data handling	Problem-solving and investigation
	Describing and analysing

(NCS, 2002:19)

The purpose of teaching Mathematics is to develop in learners:

- *A critical awareness of how mathematical relationships are used in social environmental, cultural and economic relations.*
- *The necessary confidence to deal with any mathematical situation without being hindered by the fear of mathematics.*
- *An appreciation for the beauty and elegance of mathematics.*
- *A spirit of curiosity.*
- *A love for the Learning Area (NCS, 2002:20).*

It could be observed that approaching Mathematics without a value base would make the management of aims difficult, as many values are revealed by the aims themselves.

Further aims indicate that learners and educators require *value identification skills* to attain the following selected goals:

- *Develop an awareness of diverse historical, cultural and social practices of mathematics.*
- *Apply mathematics to physical, social and mathematical problems.*
- *Study related subjects (e.g. other Learning Areas (NCS, 2002:20).*

Mathematics as a learning area features many unique characteristics. A selection of some of the remarkable features are made for the purpose of exposing the *value laden language* and the *value skills* required to manage advance the set aims.

- *A critical awareness of how mathematical relationships could be responsibly used in addressing human rights issues, including social, political and economic relations, and environmental problems and risks.*
- *An appreciation for the diverse historical, cultural and social practices of mathematics.*
- *An appreciation for the beauty and elegance of mathematics.*
- *Working effectively as a member of a team and independently.*
- *Participate equitably and meaningfully (with an awareness of their rights) in political, social, environmental and economic activities by being mathematically literate.*
- *Contribute responsibly to the reconstruction and development of society by using mathematical tools to expose inequality, and assess environmental problems and risks (NCS, 2002:20).*



## Mathematics Learning Outcomes

The aims and the scope of Mathematics as a learning area are accumulated in the following five outcomes tabled below:

**Table 5. Outcomes for Mathematics**

<p><b>Learning Outcome 1</b> (Numbers, operations and relationships)</p> <p>The learner is able to recognise, describe and represent numbers and their relationships, and counts, estimates, calculates and checks with competence and confidence in solving problems.</p>
<p><b>Learning Outcome 2</b> (Patterns, functions and algebra)</p> <p>The learner is able to recognise, describe and represent patterns and relationships, and solves problems using algebraic language and skills.</p>
<p><b>Learning Outcome 3</b> (Space and shape)</p> <p>The learner is able to describe and represent characteristics and relationships between 2-D shapes and 3-D objects in a variety of orientations and positions.</p>
<p><b>Learning Outcome 4</b> (Measurement)</p> <p>The learner is able to use appropriate measuring units, instruments and formulae in a variety of contexts.</p>
<p><b>Learning Outcome 5</b> (Data handling)</p> <p>The learner is able to collect, summarise, display and critically analyse data to draw conclusions and make predictions, and to interpret and determine chance variation.</p>

(NCS, 2002:22)

The following values were identified in Mathematics:

- Human values: human rights (NCS, 2002:18).
- Social values: democratic society and promotes environmental sustainability (NCS, 2002:18).

### 3.3.3 Natural Sciences

Science, as we know it today, has been shaped by the search to understand the natural world through observation and test; it has evolved to become part of the cultural heritage of all nations.

Science as a recognised discipline is based on the following considerations:

- *We could make sense of the world.*
- *Our understanding of the world changes with time, sometimes slowly, sometimes stepwise.*
- *Scientific knowledge is durable.*
- *Scientific inquiry is evidence-based, but has certain limits.*
- *Scientific inquiry proceeds through logic, intuition and inspiration.*
- *Scientific inquiry enables us to predict, verify and repeat.*
- *Peer review remains a powerful mechanism for validating claims.*
- *Scientific activity is a social process.*
- *Scientific progress involves the open contest of ideas.*
- *Scientific activity is subject to ethical considerations.*
- *Science plays a central role in public life* (NCS, 2002:17).

The above-mentioned considerations will influence the purpose of the Natural Sciences learning area, as well the learning areas for Mathematics and Technology that have similar assumption objectives. The Natural Sciences learning area promotes scientific literacy through three major objectives:

- *The development and use of science process skills in a variety of settings.*
- *The development and application of scientific knowledge and understanding.*
- *Appreciation of the relationships and responsibilities between science and society* (NCS, 2002).

The learning area of Natural Science is based on four major pillars. The knowledge part of the learning area has been organised on these major supports:

- **Life and Living** focuses on interactions within environments.
- **The Earth and Beyond** focuses on how the earth changes over time.
- In **Matter and Materials** the focus is on the properties and uses of materials, and the structure, reactions and changes to which materials are exposed.



- **Energy and Change** focuses on how energy is transferred in biological and physical systems (NCS, 2002:20).

The learning outcomes for Natural Sciences are tabled below.

**Table 6. Outcomes for Natural Sciences:**

<b>Learning Outcome 1</b> The learner is able to develop and use science process skills in a variety of settings.
<b>Learning Outcome 2</b> The learner is able to develop and apply scientific knowledge and understanding.
<b>Learning Outcome 3</b> The learner is able to gain an appreciation of the relationship and responsibilities between science and society.

(NCS, 2002:21)

### 3.3.4 Technology

According to its definition in Curriculum 2005 (1997) technology is: *The use of knowledge, skills and resources to meet human needs and wants, and to recognise and solve problems by investigating, designing, developing and evaluating products, processes and systems* (1997:84).

The definition given by NCS (2002) differs very little from the previous definition. It reads: *Technology is a human activity of developing solutions to people's needs by combining skills, values, knowledge and resources with sensitivity to social and environmental factors* (2002:18).

This definition is a more encompassing description of the learning area of Technology. The definition lends itself to the inclusion of values.

The purpose of the Technology Learning Area is to contribute towards the learners' technological literacy by giving them the opportunities to:

- Appreciate the interaction between technology, society and the environment.
- Develop and apply specific skills to solve technological problems.
- Understand the concepts used in technology and use them responsibly to solve technological problems.

- Developing learner understanding. To do this, we need to develop learners' understanding of, how the technological solution we reach may be the best solution, but not the only solution; technological processes that are used to develop solutions; the way Technology draws on and supports other Learning Areas, and information and communication technologies.

Technology is an *instrument* to provide for human needs and is very closely related to what the needs of society are in terms of physical, spiritual and other cultural determinants. It is a fact that no outsider could identify the needs of a society effectively. This can only be determined from within the value system of a particular society. The role of culture, religion, and values of any society need to be taken into account whenever a decision about *technology* is taken for a society. By definition, only *technology*, as a learning area, has tied itself to the values of humankind.

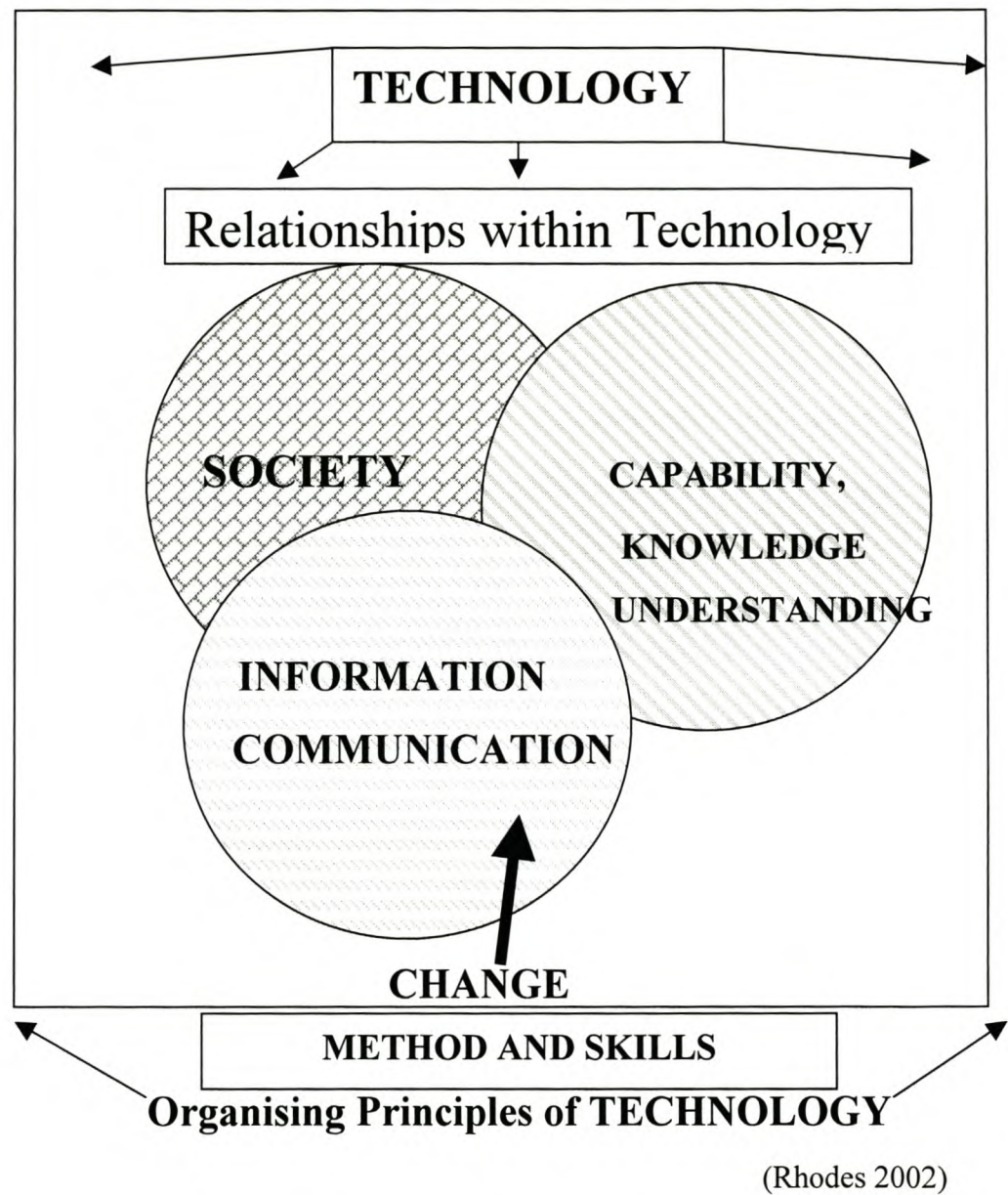
The three interrelated outcomes in the Technology Learning Area are:

- *Technology and society.*
- *Technological capability, knowledge and understanding.*
- *Information and communication technology* (NCS, 2002:18).

The following diagram (Fig 3) was developed by the researcher and designed to graphically illustrate the relationship between the different outcomes within the learning area of Technology.



**Fig 3. The area of study: Technology**



**Outcomes for the Learning Area of Technology**

The unique features and scope of the learning area of Technology are consolidated into the following three learning outcomes:

**Table 7. Outcomes for Technology**

<b>Learning Outcome 1</b> <i>The learner is able to demonstrate an understanding of the inter-relationships between technology, society and the environment.</i>
<b>Learning Outcome 2</b> <i>The learner is able to apply technological processes and skills ethically and responsibly, using relevant knowledge concepts.</i>
<b>Learning Outcome 3</b> <i>The learner is able to access, process and use information in a variety of contexts.</i>

(NCS, 2002:23)

### **The introduction of Technology in the Foundation Phase**

In this phase Technology deals mainly with *Life Skills Learning Programmes*. It is proposed that learners should be introduced to the world around them, which includes the use of technological products in different aspects of their lives. The introduction of technological products will be influenced by the diversity existing in South African society, as well as the level of access and exposure to technology. Learners who have access to electricity will learn the appropriate skills and how to use and care to be taken. Learners who use other means of energy will have to be informed about the proper use and care to be taken for safe use.

In terms of skills development, learners need to practice activities that will enhance their fine motor co-ordination as well as manual dexterity and the use of simple tools for cutting and shaping.

### **The introduction of Technology in the Intermediate Phase**

Special note has to be taken that because of a lack of capacity in this field, it may be necessary to integrate Technology and Natural Science into one learning programme for Grades 4, 5 and 6 (NCS, 2002:26). The following points need to be borne in mind when approaching Technology and natural Sciences:

- Technology is a Learning Area in its own right.



- *Notional Time* should be allocated fairly, between the two Learning Areas, based on the time allocation guidelines.
- Assessment Standards of both Learning Areas have to be met.

The curriculum further requires that learners should be given many opportunities to develop expertise in the process of:

- problem or needs identification,
- developing solutions while investigating and researching,
- making a solution meet the need or solve the problem,
- evaluating the process and the solution in terms of criteria and
- communicating the course of action as it proceeds.

While learners are involved in these activities, they should acquire knowledge and skills in utilising tools and materials safely, as well as working together with others as members of teams. Technology educators should facilitate learner development in a balanced programme, targeting all the core content included in this learning area,

## **The introduction of Technology in the Senior Phase**

In the senior phase, Technology will be developed as an extension of the preparation done in the Foundation and Intermediate phases. Technology in the senior phase will also serve as preparation for the Technical and Engineering Fields available during FET. The design process forms the basis of the methodology as learners advance their skills of problem or needs identification, developing solutions while investigating and researching, problems and finding solutions to meet the requirement of a problem.

The following values were identified in the learning area of Technology:

- Social values: biases, attitudes (NCS, 2002:20).
- Morals and Ethics: Behaviour, ethics (NCS, 2002:20).
- Human values: gender, race (NCS, 2002:20).
- Religious values: religion (NCS, 2002:20).
- Cultural values: culture (NCS, 2002:20).

### 3.3.5 Social Sciences

Human and Social Sciences comprise the study of relationships between people, and between people and the environment. These interactions are contextualised in space and time and have social, political, economic, environmental and spiritual dimensions. Their beliefs, value system and religion will influence the interactions of people. Although *History* and *Geography* are mapped separately, the points of integration are:

- Concepts and knowledge such as the promotion of social justice and human rights.
- Emphasis on the experiences of ordinary people.
- Exploring issues such as resources, land use, appropriate technology, population movements, migration and settlement, colonialism, apartheid and land.

The importance of local studies gives learners an opportunity to integrate history, geography, and environmental education and democracy education. In this section learners could be encouraged to explore issues such as:

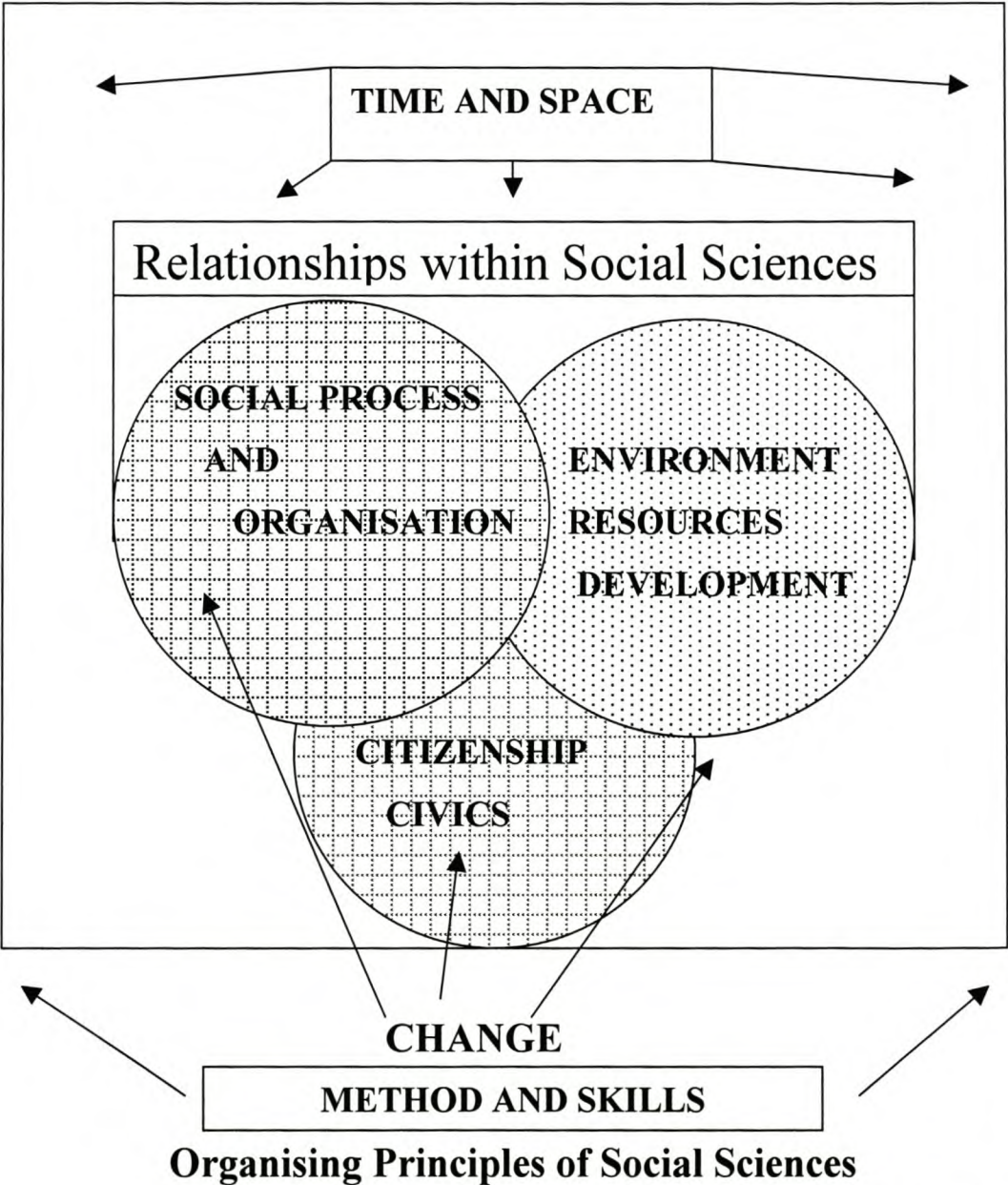
- Past and present land use in their local communities.
- Heritage sites.
- Local personalities.
- Resistance to past injustices.
- Local government.
- Taking action to improve the local environment.

The area of study of the Social Sciences could best be understood by interpretation of the following diagram (C2005, 1997:47). The diagram below illustrates the interaction of the different fields of study in the Social Sciences. The social sector includes humankind and its cultural and value heritage. The social sector exercises a major influence on the social sciences. It impacts on the utilisation of resources and determines the civic structures of a particular society. These interactions take place within time and space and are changed by methods and skills underlying the learning area of *Social Sciences*. Amongst other things attitudes, self-worth, identity and nation building are related to or part of the social structure and process (C2005, 1997:48). The overlapping fields (circles) indicate the interrelationship between the



social process, citizenship and the environment. They are not only interrelated, but also influence one another. This interaction of the above-mentioned fields of study takes place within a specific time and space that could change as a result of the influences they have on one another.

**Fig 4. The area of study of Social Sciences**



(C2005, 1997: 47)

The purpose of the learning area of Social Sciences will be tabled below in order to compare and differentiate the purposes of both *History* and *Geography*. According to NCS (2002:21) the purpose for both sections is to develop critical and responsible citizens who are able to

participate constructively and a culturally diverse and changing society.

**Table 8. Purposes of History and Geography**

History aims to develop:	Geography aims to develop:
<ol style="list-style-type: none"> <li>1 Historical consciousness of racial myths and stereotypes, economic and social inequality, and universal human rights and democratic principles.</li> <li>2 A sense of identity and common memory of our deliberately divided histories and a sense of civic responsibility.</li> <li>3 Conceptual tools to: Interpret and analyse events. Ask and respond to questions linked to History. Engage in critical debate and make informed judgements based on evidence.</li> <li>4 An appreciation of the special contribution of oral tradition and archaeology.</li> <li>5 Awareness of how we could influence our future and confront and challenge economic and social inequality.</li> </ol>	<ol style="list-style-type: none"> <li>1 Understanding, skills and appropriate values related to human interaction with physical, natural, economic, social and political environments.</li> <li>2 A critical awareness and understanding of environmental and social issues around issues such as power, gender etc.</li> <li>3 The ability to ask and respond to geographical questions through skills such as: Reading, analysing and interpreting maps, pictures, diagrams etc. Fieldwork skills e.g. observing, interviewing, measuring etc. Developing and testing hypotheses.</li> <li>4 The ability to identify and recognise the significance of a range of environments on the earth.</li> <li>5 An understanding of social economic and environmental justice that could happen through the actions of individuals or groups</li> </ol>

(NCS, 2002:21,22)

The Social Science learning area has six learning outcomes: three for History and three for Geography. Learner outcomes for History in NCS (2002:19) are the following:



**Table 9. Outcomes for History**

<b>Learning Outcome 1</b>
The learner is able to demonstrate historical knowledge and understanding.
<b>Learning Outcome 2</b>
The learner is able to use enquiry skills to investigate the past and present, <i>using relevant knowledge concepts</i> .
<b>Learning Outcome 3</b>
The learner is able to demonstrate an understanding of historical interpretations

(NCS, 2002:25)

Learning outcomes for Geography in NCS (2002:20) are the following:

**Table 10 . Outcomes for Geography**

<b>Learning Outcome 1</b>
The learner is able to demonstrate knowledge and understanding of the interrelationships between people, resources and the environment.
<b>Learning Outcome 2</b>
The learner is able to use enquiry skills to investigate key concepts and processes used in Geography.
<b>Learning Outcome 3</b>
The learner is able to make critical and informed choices, and takes actions to deal with social and environmental issues.

(NCS, 2002:26)

The *values and approach* to History in Social Sciences for the senior phase in NCS (2002:92, 93) are embedded in both the S.A. Constitution and the aims of C2005 (2001). Only the values for grade 9 (Senior Phase) will be scrutinised as they include most, if not all, the values in the Foundation and Middle Phase. The suggested approach for integrating human rights into the content will be covered in each grade and is highlighted as follows:

- *Draw attention to silent voices in historical reporting (e.g. through oral history).*
- *Deal with continuing issues of racism, class, gender and xenophobia in South Africa today, and how the lessons from the past could help us to confront these issues.*
- *Extend learners' knowledge of concepts (e.g. democracy, racism, Marxism, capitalism,*

*totalitarianism, nationalism, colonialism, genocide).*

- *Locate post-colonial Africa in the context of colonialism and its continue impact today.*
- *Ensure that learners understand the dynamic nature of culture, heritage and identity, and how culture and identity could be use as tools of exclusion and oppression (e.g. Nazi Germany, apartheid South Africa, ongoing conflicts such as in the Middle East).*
- *Explore the impact of colonialism, war, apartheid, capitalism and globalisation on the environment.*
- *Promote and encourage questioning as an important educational activity for participating in a democracy.*

*Assist learners to identify values and attitudes that human actions have been based on in the past (e.g. the struggle or human rights in South Africa during apartheid).*

- *Assist learners with knowledge construction and interpretation, ensuring that this is shaped by the values of our Constitution and human rights.*
- *Focus on the experience of ordinary people, women and men, girls and boys (e.g. stories and biographies).*
- *Explore experiences of apartheid (e.g. places and associations, oral testimonies, struggle music, literature, theatre, memoirs, graves).*
- *Draw links between the past and the present (e.g. current events).*
- *Organise visits to places of historical importance in the local community in the context of the content studied (e.g. heritage sites and museums such as the Robben Island Museum and the Apartheid Museum in Gold Reef City) (NCS, 2002:92,93).*

The values for the section History in Social Sciences as a learning area are thoroughly stated. If values thus clearly stated are present in NCS (2002) there is no reason why the learning material selected by the educator should not contain these values. The educator should identify these values in order to meet the rationale and outcomes of the curriculum.

The values of Geography in Social Sciences function within the circle of the environment and resources development (C2005, 1997:47). These values and approach are not as varied as in the case of History.

- *In Grade R (Foundation Phase) the main values to be promoted are understanding, awareness and sensitivity in our environment (NCS, 2002:37).*



- In Grade 1 (Foundation Phase) the main values in regard to human rights and the environment *is appreciation, recognition and improvement* (NCS, 2002:42).
- In Grade 2 the values of grades R, and 1 are now applied in the following values: *promoting awareness, involvement to improve, promote an interest and sensitivity* (NCS, 2002:44).
- In Grade 3 the value skills acquired are put to a more focused application by the learners. The following keywords express this: *develop respect, understand rights, interest and sensitivity, and explore issues* (NCS, 2002:45).
- In Grade 4 the focus of values is more on the environment.  
*Learners should be aware of the fragility of the environment.*  
*Understand exploitation and risks.*  
*Focus on conservation and the future needs of the community.*  
*Understand sustainability* (NCS, 2002:70).
- In Grade 5 the values are mainly about the management of resources and development potential (NCS, 2002:72).
- In Grade 6 the term *conflict over exploitation and the role of technology* features prominently (NCS, 2002:74).
- In Grade 7 the focus is on *movement and migration of people, as well as the question of right and wrong within a social setting and environmental conflicts* (NCS, 2002:102).
- In Grade 8 and 9 learners should already be equipped with the values, skills and the attitudes to understand and to effect change in society. The following value approaches are suggested for Grade 8 and 9 learners:
  - *Take action to address social and environmental issues.*
  - *Investigate ways that communities could deal with conflict of interest in the environment.*
  - *Power and control over resources.*
  - *Understanding and reasoning what is right and what is wrong.*
  - *Develop commitment to participate and address social and environment and injustices* (NCS, 2002:102).

The following values were identified in the learning area Social Sciences:

- Social values: democratic, environment, relationship between people, political, attitudes, social inequality stereotypes, civic responsibility, family, harmony, bias, stereotyping (NCS, 2002:11,32, 64,108).
- Religious values: beliefs (NCS, 2002:20).



- Human values: democratic, human rights, racism, sexism, justice, children's rights, respect, apartheid, racism, Marxism, capitalism, totalitarianism, nationalism, colonialism, genocide (NCS, 2002:20,21,22,32,98).
- Cultural values: cultural identity, language, heritage (NCS, 2002:32,64).
- Ethical values: right and wrong (NCS, 2002:108).

### 3.3.6 Arts and Culture

The rationale for Arts and Culture is expressed as follows: (C2005, 1997:167) *Arts and culture is an integral part of life embracing the spiritual, material and emotional aspects of human society. Culture embodies not only expression through the arts, but also modes of life, behaviour patterns heritage, knowledge and belief systems. Arts and Culture are fundamental to all learning.* The Revised National Curriculum expresses this area of study slightly differently. *The Arts and Culture Learning Area covers the spiritual, material, intellectual and emotional aspects of different South African indigenous arts and culture practices* (NCS, 2002:18). In South Africa culture expresses itself through the arts and the life styles, behaviour patterns, heritage, knowledge and belief systems of South Africans.

The main purpose of Arts and Culture in NCS (2002) could be summarised as follows:

- To develop creative individuals and responsible citizens in line with the values of democracy in the Constitution of South Africa.
- To develop and promote the creativity of South Africans as a rich and productive resource.

Arts and Culture as a learning area aims to do the following:

- *Cover a variety of African and other classical arts and culture practices.*
- *Introduce learners to innovative, emergent arts and culture practices.*
- *Contribute to a holistic education for all learners.*
- *Develop a healthy self-concept.*
- *Work as individuals and collaboratively develop understanding and acknowledgement of South Africa's rich and diverse cultures and heritage.*
- *Develop practical skills within the various art forms.*
- *Respect human value and dignity.*
- *Develop lifelong learning skills in preparation for further education and work.*



- *Redress inequalities of the past by bringing African and other Arts and Culture education into the curriculum for all learners in general* (NCS, 2002:18).

The core issues requiring consideration when implementing the learning area of Arts and Culture are:

- *Learners move from being passive inheritors of culture to being active participants.*
- *The connections between individual art works and culture as a whole.*
- *Culture expresses itself in geographical, economic, and social and gender contexts.*
- *The links between cultural practice, power and cultural dominance.*
- *The effects of time on cultures* (NCS, 2002:21).

To ensure an integrated approach, the Arts and Culture outcomes are demonstrated and presented through four broad skills, values, attitudes and knowledge:

- *Create* (link Learning Outcome 1).
- *Reflect* (link Learning Outcome 2).
- *Collaborate* (link Learning Outcome 3).
- *Communicate* (link Learning Outcome 4) (NCS, 2002:24).

The following three outcomes are set for the learning area of Arts and Culture in NCS (2002:19):

**Table 11. Outcomes for Arts and Culture**

<p><b>Learning Outcome 1</b></p> <p><i>The learner is able to create and present work in each of the art forms. This outcome deals with the practical experience of Arts and Culture, and the appropriate knowledge, skills, values and attributes needed to present and pursue arts interests.</i></p>
<p><b>Learning Outcome 2</b></p> <p><i>The learner is able to reflect critically on artistic and cultural processes and products in past and present contexts. This outcome deals with knowledge and understanding of history of the arts, aesthetics, culture and heritage, and aims to do so in a way to foster healing and nation building.</i></p>

**Learning Outcome 3**

*The learner is able to demonstrate personal and interpersonal skills through individual and group participation in arts and culture activities. This outcome deals with personal and social development – the ability to develop and work individually and with sensitivity in the culturally diverse South African cultures.*

**Learning Outcome 4**

*The learner is able to analyse and use multiple forms of communication and expression in arts and culture.*

**Learning Outcome 5**

*The learner is able to collect, summarise, display and critically analyse data to draw conclusions and make predictions, and to interpret and determine chance variation.*

(NCS, 2002:19)

## Approach to Assessment Standards in Arts and Culture

The Assessment Standards integrate knowledge, skills and values. They define the levels and progression in each grade. These three actors are used in identifying levels:

- *Prior learning.*
- *Age of learner.*
- *Increasingly challenging content and competence* (NCS, 2002:24).

## Arts and Culture in the Foundation Phase

The curriculum (C NCS, 2002:24) advises that in the Foundation Phase, Arts and Culture should not be incorporated into the Life Skills Learning Programme only. The integration of music and dance in the Foundation Phase gives learners the opportunity to develop their knowledge and skills of quantities, distance, and numbers through play. Assessment standards for *Drama* lend themselves to the literacy-learning programme, while those of *visual arts* and design lend themselves easily to the Life Skills learning programme. Visual arts and design could help to develop both literacy and fine motor skills.



## Arts and Culture in the Intermediate Phase

In the Intermediate Phase, Arts and Culture assessment standards go beyond the development of the self-concept. The Assessment Standards now help to develop further the learner's awareness of the immediate cultural environment. The learner is introduced to various art forms. In progressing from the Foundation Phase, games are viewed in terms of a learner's more conscious execution of warm-up exercises, and then developing dance, drama, music and visual arts knowledge and skills.

## Arts and Culture in the Senior Phase

In the Senior Phase, the learner is exposed to more of the national value and universal notions of arts and culture process and products. The learner goes beyond merely the various genres within the immediate cultural environment. Nation building through arts and culture is an important part of the senior phase. The focus extends to Southern Africa, West, East, North and Central African arts and culture.

The following values were identified in the learning area of Arts and Culture:

- Social values: social structure, social development (NCS, 2002:18).
- Human values: sensitivity to feelings of others, attitudes (NCS, 2002:18).

### 3.3.7 Life Orientation

According to NCS (2002:18) the term, *life orientation*, captures the essence of what this learning area aims to achieve. *It guides and prepares learners for life and its possibilities. Life Orientation equips learners for meaningful and successful living in a rapidly changing and transforming society.* The learning area of Life Orientation is central to the holistic development of learners, because it affects the social, personal, intellectual, emotional, spiritual and physical growth of learners. The main aim of Life Orientation's focus is the development of the self-in-society.

The following key principles guide the development of the NCS:

- *Outcomes-based education.*
- *Human rights, and social and environmental justice.*
- *A high level of skills and knowledge for all.*
- *A balance of progression and integration.*
- *Clarity and understanding* (NCS, 2002:11).

The second key principle embodies many of the values that are suggested by the Manifesto on Values and the Constitution of South Africa. It is these values amongst others that educators would need to identify and facilitate within the curriculum.

Life Orientation for grades 1 to 9 in Curriculum 2005 has never been taught in South African schools before the introduction of C2005. Life Orientation could be described as a life long journey into different aspects of life. Orientation is, therefore, the act of determining one's position literally and figuratively (Sinclair, 1987:703). Life Orientation prepares learners to have specific skills to handle difficult situations in personal and community life. Life Orientation further gives guidelines regarding matters that are essential and important in order to have a positive lifestyle. It also promotes the development of coherence with our environment and the different cultural groups that constitute South African society.

Life Orientation aims to empower learners to use their talents to achieve their full physical, spiritual, intellectual, personal, emotional and social potential. Learners should develop the skills to relate positively and render a contribution to the family, community and society, while practising the values of non-racism and non-sexism. The main aim of Life Orientation is, therefore, to develop skills, knowledge, values and attitudes that empower learners to make informed decisions and to take appropriate actions regarding:

- *Health promotion.*
- *Social development.*
- *Personal development.*
- *Physical development and movement.*
- *Orientation to the world of work.*

These five focus areas of the Life Orientation learning area address the human and environmental rights outlined in the South African Constitution (NCS, 2002:18).



There are unique features of Life Orientation as a learning that sets it apart from the other learning areas in C2005. Life Orientation makes the following extraordinary contribution to the (GET) band:

- *Enables learners to make informed decisions about personal, community and environmental health promotion* (NCS, 2002:19). Many social and personal problems could be associated with lifestyle choices and the behaviour of people. There is a need for sound health practices and an understanding of the relationship between health and environment in order to improve the quality of life of learners.
- *Enables learners to form positive social relationships, respect different worldviews and exercise their Constitutional rights and responsibilities* (NCS, 2002:19). Transformation requires personal development needs to be placed in a social context in order to develop tolerance, the acceptance of diversity and mutual respect, and a commitment to democratic values.
- *Empowers learners to achieve and extend their personal potential to contribute positively to society, and cope with and respond to the challenges in their world* (NCS, 2002:20). Learners will be given surviving and coping skills and will be directed to understand their own and others' emotional growth and development.
- *Promotes physical development as an integral part of social, cognitive and emotional development from early childhood through the GET band* (NCS, 2002:21). The curriculum uses the term *positive values* to achieve critical outcomes in this regard. The following activities are included: fine and gross motor development, games and sport, physical growth and development, recreation and play.
- *Develops a positive orientation to study and work, and the ability to make informed decisions on further study and careers.*
- *Self-development in society* (NCS, 2002:19).

The outcomes for Life Orientation set in NCS (2002) are fewer and they are more concentrated than the outcomes set for C2005 (1997). The learning area of Life Orientation is now divided in four sections that each addresses the adjustment of learners in society. The five learning outcomes for Life Orientation in NCS (2002:22) are tabled below:

**Table 12. Outcomes for Life Orientation**

<b>Learning Outcome 1</b> <i>The learner is able to make informed decisions about personal, community and environmental health.</i>
<b>Learning Outcome 2</b> <i>The learner is able to demonstrate an active commitment to constitutional rights and social responsibilities, and show sensitivity to diverse cultures and belief systems.</i>
<b>Learning Outcome 3</b> <i>The learner is able to use acquired life skills to achieve and extend personal potential to respond effectively to challenges in his/her world.</i>
<b>Learning Outcome 4</b> <i>The learner is able to demonstrate an understanding of, and participate in activities that promotes movement and physical development.</i>
<b>Learning Outcome 5</b> <i>The learner is able to make informed choices and decisions about further study and career choices.</i>

(NCS, 2002:22)

The following values were identified in the learning area of Life Orientation:

- Social values: social development, personal development, attitudes, contribution to family, values of non-racism and non-sexism, democratic society, responsibilities, relationships, national symbols, gender equity (NCS, 2002:18,20,43,54).
- Ethical values: orientation in work ethics (NCS, 2002:18,54).
- Human values: develop tolerance, NCS, 2002:18,47).
- Religious values: belief systems (NCS, 2002:20,44).
- Cultural values: cultural understanding, sensitivity to diverse cultures (NCS, 2002:20,46).

The new curriculum also plays a vital role in promoting human rights, and social and environmental justice. The NCS has tried to ensure that all Learning Area Statements include the principles and practices of human rights, and social and environmental justice and are sensitive to issues of race, gender, age, disability and sexual orientation (NCS, 2002:12).



### 3.3.8 Learning Area Economic and Management Sciences

The explanation in NCS (2002) of the activities within the learning area of Economic and Management Sciences indicates the need for a value system to effectively direct the activities within the learning area. *Economic and Management Sciences involves the study of the use of different types of resources efficiently and effectively in satisfying people's basic needs and wants, while reflecting critically on the impact of resource exploitation on the environment and people* (NCS, 2002:18).

The purpose of Economic and Management Sciences is varied and encompasses the economic realities of the present and future society. It aims to equip learners with the knowledge, skills, values and attitudes that would enable them to adapt, participate and survive in an economically complex society. A selection of criteria set to achieve such adaptive participation would be made according to their identified *value* requirements:

- *Understand and reflect on the wealth creation process critically.*
- *Develop the entrepreneurial skills needed to play a vital role in:*
- *Transforming the country's socio-economic environment, and*
- *Reducing the gap between rich and poor* (NCS, 2002:18).

The definition of Economic and Management Sciences, according to NCS (2002), requires that learners would:

- *Develop the basic skills and knowledge needed to manage their lives and their environments effectively.*
- *Understand the basics of an economy and how it works.*
- *Develop basic entrepreneurship, financial management and planning skills to operate effectively in the economy* (NCS, 2002:18).

The table 13 illustrates many of the economic and management features that are unique to the Economic and Management Sciences learning area. Only those features that are tied most closely and easily to values will be selected.

**Table 13. Unique features and scopes of Economic Management Sciences**

<b>The economic problem</b>
It will focus on the distribution of resources to satisfy basic needs and wants in society. The Constitution will be used as a starting point. An attempt will be made to contextualise the economic problem within the physical and socio-political environment.
<b>The economic cycle</b>
The basis of the economic cycle is the flow of money, goods and services between households, business, government and the foreign sector.
<b>Reconstruction, growth and development</b>
There is a critical approach to the upliftment of society through the reduction of poverty and the fair distribution of wealth in this section. The issue of human rights and responsibilities are a point of convergence.
<b>The economic environment</b>
This feature will contextualise production, consumption and trade within the physical, social, technological, political and legal environments.
<b>Leadership and management</b>
The basic aspects of management and human resource development will be developed. The rights and responsibilities of management and workers will also be given attention.
<b>Entrepreneurship</b>
A special focus is placed on entrepreneurship within communities.
<b>Financial and consumer knowledge and skills</b>
Developing within learners the values and attitudes related to co-operative co-existence.

(NCS, 2002:19)

## **Economic And Management Sciences Learning Outcomes**

The unique features and knowledge specific to Economic and Management Sciences are condensed into the following four Learning Outcomes:



**Table 14. Outcomes for Economic and Management Sciences**

<b>Learning Outcome 1</b> <i>The learner is able to demonstrate knowledge and understanding of the flow of money in solving the economic problem.</i>
<b>Learning Outcome 2</b> <i>The learner is able to demonstrate an understanding of reconstruction, growth and development, and reflect critically on its related processes.</i>
<b>Learning Outcome 3</b> <i>The learner is able to demonstrate knowledge and the ability to apply a range of managerial, consumer and financial skills</i>
<b>Learning Outcome 4</b> <i>The learner is able to develop entrepreneurial attitudes, knowledge and skills.</i>

(NCS, 2002:27)

The following values were identified in the learning area economic and Management Sciences:

- Human values: co-operative co-existence (NCS, 2002:20).
- Social values: Attitudes, societal issues, family, community (NCS, 2002:20,21,35,56).

### 3.4 Conclusion

All the values identified in the curriculum have the Constitution of South Africa and the Bill of Rights as their foundation. The aim of the National Curriculum is to develop a new sense of national identity, based on dignity and respect for all people. This aim clearly reveals the values of the curriculum. The *human and social values* identified within the curriculum are all founded on the vision of C2005 (1997); RNC, (2001); NCS, (2002). Terms such as *democratic, justice, non-sexist, non-racial* are keywords that direct us to the values contained in C2005 (1997); RNC (2001) and NCS (2002). The repetition of the above mentioned values are a clear indication of the importance of these values within the curriculum.

In the specific selections of content and skills the NCS (2002) integrates skill, content and value statements. The value component is a strong directive for attention to be given to the values underlying the curriculum.

The importance of values in the curriculum, as manifested by the directions given in C2005 (1997); RNC, (2001); NCS, (2002), requires educators to be able to manage and facilitate these values in the curriculum.

In the next Chapter information about the educators' level of skills and perceptions about values will be gathered by means of an empirical research. This will be done by means of questionnaires with a qualitative component. The level of skills of educators and the need for in-service training will also be investigated, and discussed.



## CHAPTER 4

# RESEARCH DESIGN, ANALYSIS AND INTERPRETATION OF THE EMPIRICAL RESEARCH

### 4.1 Introduction

The implementation of C2005 (1997); RNC (2001) and NCS (2002) and the lack of clear indications for the educators about the identification of values within the curriculum is an area of concern. Each of the eight learning areas of C2005 (1997); RNC (2001); NCS (2002) has its own set of learning outcomes that – together with the standards of assessment – acts as the aims and objectives for the particular learning area and applicable grade.

A research project in 1999 identified some problem areas in the implementation of C2005 (1997) in South African schools (cf. Carl et al., 1999). Some of the findings have already been discussed (see Chapter 1.2). Educators indicated that they had problems with the implementation of OBE in C2005. These issues negatively influenced the attainment of the learning outcomes. Many of these learning outcomes are either expressions of values or require value laden learning material in order to reach the learning outcomes.<sup>28</sup>

Previous research by Rhodes (1997) that involved learners in diverse economic and religious communities indicated that learners in those communities simply did not adopt the moral values taught in schools. Educators lacked the skills to transmit values in the curriculum. It is these same educators who also would have to implement C2005 (1997); RNC (2001); NCS (2002) and its associated values. If educators could not implement the values of the previous content-based curriculum, they will in all likelihood also fail to implement values from the OBE curriculum of C2005 (1997); RNC (2001); NCS (2002).

The following aspects were important:

- To identify the position of values in the OBE, C2005 (1997); RNC (2001); NCS (2002)

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<sup>28</sup> Chapter3: Analysis of Curriculum 2005 (1997) ; Revised National Curriculum (2001); National Curriculum Statement (2002)

- To assess the skills of educators in identifying and managing these values in the curriculum.
- To help educators in the identification and management of values in C2005 (1997); RNC (2001); NCS (2002)

## **4.2 Research design of the questionnaire**

The research design of the empirical research was ethnographic, quantitative and qualitative in nature (McCutcheon, 1999). The theoretical notions of evaluative elements for programme evaluation also guided this research.

### **4.2.1 Research methodology**

The questionnaire was twofold. The aim of the quantitative information was mainly to establish core information on the respondents' biographical information. The aim of the qualitative questions was to gather and interpret data on perceptions, intrinsic knowledge and views regarding belief and value systems expressed in the schools, communities and life orientation programmes.

The following aspects were considered:

- General level of information, knowledge and values, as well as the educators' consciousness about values in the South African society.
- The educators' perceptions and attitudes regarding values in schools.
- Are educators tolerant and accommodative towards other belief and value systems in their schools?
- The educators' skills in identifying values in the curriculum.
- The identification of factors that limit the transmission of values in the school system.
- The role of religious leaders in the school community.

#### **4.2.1.1 Validity of the research results**

The responses of educators were crosschecked in the following manner:



- Educators were asked questions on the same topic from more than one angle, for example question 2.2 and 3.3.
- Educators had to motivate their answers.
- Educators also had to give information about the judgements or claims they made.

The responses received gave the researcher an indication on problem areas where educators made false claims, on their level of education, or where the responses were very subjective. The last question of the questionnaire was an open-ended question, which allowed free responses from the educators. From these responses many of the previous answers given by educators could be validated. Where responses are given in *italics* it is the direct quote of the educators.

#### **4.2.2 The design of the research instrument (Questionnaire)**

As indicated in Chapter 1.6.2, the research mainly had a qualitative approach. The questionnaire concentrated on the following aspects listed:

##### **4.2.2.1 General information about values**

The general level of information about values was asked, for example the educator's personal values, the values of the school and the community. Educators were also asked to relate to any conflict between values taught in schools, their own values and the values of the communities.

##### **4.2.2.2 Perceptions and attitudes of educators**

The perceptions and attitudes of educators and different aspects on value education in schools were tested. Respondents had to name those values they would like to experience in the school environment.

##### **4.2.2.3 Religion and values in schools**

The educators' general knowledge of the different religions in South Africa was determined. Educators were then asked how they perceived the role of religion and religious leaders in schools.

#### **4.2.2.4 The role of external players in the school setting**

Educators had to indicate whether they believed that external role players had also a role to play in the inculcation of values within the schools.

#### **4.2.2.5 An extract from Curriculum 2005 to determine the skills that educators have in identifying different values in the curriculum**

Educators had to identify values embedded in Curriculum 2005 and for this purpose an extract from Curriculum 2005 (1997) was given for their analysis. Through this exercise the skills of educators to identify values was determined.

### **4.3 The selection of the research sample**

The research was undertaken in schools in the Western Cape during the second and third quarter of 2000. The selection included schools representing the different cultural and religious diversities of this area.

Schools were selected to be representative of the following criteria:

- Rural and metropolitan schools.
- Religious schools.
- Schools in disadvantaged areas (informal settlements).
- Private schools and ex-model C schools.
- English and Afrikaans medium schools.
- Schools for learners with special education needs.

Sixteen schools were targeted. There was more than one school in each specific social setting. The reason was to counteract any situation where the schools may not have responded to the questionnaires. Sixty questionnaires were distributed to schools in the research area. The size of the school and the number of educators who fitted the profile determined an average of 3 to 4 questionnaires per school. The focus was on Grade 8 and Grade 9 educators.



#### **4.4 Information about the research sample**

Sixteen schools were part of the research project. Sixty questionnaires were distributed and thirty (50%) completed questionnaires were received back from twelve schools.

The focus was mainly on the Grades that had already implemented the outcomes based curriculum. However, educators who had not yet introduced the new curriculum completed three questionnaires. This was important, because it helped the researcher to make a projection regarding the preparedness of educators for the implementation of an outcomes based education and its associated values.

The years of teaching experience of educators participating in the research project could be described as *high*. Only a few of the educators had fewer than ten years' teaching experience. From the twenty three responses received for this question (N=30:23), the average years teaching experience of educators in the research sample were 12,84 years.

The following results were obtained regarding the professional qualifications of educators and their years of preparatory study and further study. Twenty-three (N=30:23) responses were received. The average years of full time study for educators was 4,79 years. This is an indication that most of the educators involved completed a four-year diploma or a degree plus a professional qualification.

Information about the learning areas in which the educators were active indicated that educators were involved in teaching all of the learning areas of the Curriculum 2005 (1997).

#### **4.5 Analysis of the research findings**

In this section the research results will be analysed to determine the general level of knowledge and skills of educators regarding the topic of values in schools. Five questions were put to educators in this section.

### Question 1.1      How would you define the term value or values?

Educators used specific keywords to answer the question. Twenty eight (N=30:28) educators responded to the question (93%). The sum of the responses is more than the numbers of respondents, as some educators used more than one keyword to answer the question.

**Table 15. Summary of recurring keywords used by educators in their responses**

Keywords in responses	Number of responses
Believe	11
Quality	3
Usefulness	2
Principles	4
Standards	8
Important	4
Having to do with religion	4
Manners & behaviour	5
Rules for society	2
<b>Total Number of responses</b>	<b>39</b>

The responses reflected the keywords of most of the general definitions for values.<sup>29</sup> Keywords comparable to the following words were identified.

- Believe<sup>30</sup>
- Quality and usefulness,<sup>31</sup>
- Characteristics of group and individual (Kluckhorn 1959).

These responses indicated that educators had a good grasp on the meaning of *value*.

Two of the above responses, as well as three other responses not yet discussed in the analysis above, are also contained in the well known definition of Kluckhorn's : *A value is a conception, explicit or implicit, distinctive of an individual or characteristic of a group, of desirable actions*

<sup>29</sup> cf. Chapter 2

<sup>30</sup> Hill 1991 :4

<sup>31</sup> Chambers Dictionary



*which influences the selection from available means and ends of action* (Kluckhorn, 1959:25-54).

Two (N=30:2) responses equated the terms *values* and *religion*. Although religion is one of the factors that can determine the values of a society (Chapter 2), religion in itself is not a value, neither is religion the ultimate indication of society's values. These responses were: *Have to do with religion; Living honestly towards God, neighbour and yourself*.

From the responses received for this question it could be deduced that all the educators were aware of values in society. It is clear, however, that not all educators were able to verbally express or define values. All the responses contained one or two keywords of some well-known or accepted definitions of value. There was a clear connection between *behaviour* and *values* and some educator's responses included keywords of definitions and words such as *behaviour* and *manners*.

**Question 1.2      Describe your personal values**

Twenty seven (N=30:27) (90%) responses were received. Some of the responses of the respondents overlapped. All the keywords in the responses were identified and tabled. The following table gives an indication of the *personal values* of educators. The total number of responses for this question will be more than the number of respondents. In the analysis of the data it was clear that respondents tended to have more than one value. Being a qualitative study, all relevant responses were taken into account.

**Table 16.** Values of educators overlapping and repeated responses

<b>Personal Values identified by educators</b>	<b>Number of responses</b>
Respectful to others (religions)	14
Honesty	8
Caring for others	5
Tolerance and acceptance	4

Unbiased	5
Christian norms	5
<b>Total number of responses</b>	<b>41</b>

The personal values of educators that became apparent most clearly were: *being respectful to others* and *religiousness*. *Honesty* as a personal value was also repeated in many responses. *Caring for others* and the *environment* was also identified as personal values. The religious values of educators were revealed by the following responses given:

- *Obedying God's word.*
- *Godliness.*

Most of the educators indicated that they were Christians. These educators revealed themselves by the following responses:

- *Live according to the Bible.*
- *Attending church.*

*Tolerance and acceptance* of other persons and different religions, as well as *being unbiased towards people of different language, religion or sex* were mainly personal values of the respondents. Other general and single responses that repeated were: *living in peace, truthfulness* and *integrity*.

It was noticeable in the personal values of the educators that although they were from different social, economic, ethnic and religious groups, many values nevertheless overlapped. It was also noticeable that these values were all *positive*, meaning that if religious and belief systems' values were ignored they may be *humanistic*, and still could benefit by the interaction between different groups in any society. These are the same values required in the SA Constitution (1997) to help nation building and foster the principles of Ubuntu. It is encouraging to see that the educators in the research sample share the values of the *Bill of Rights* in the Constitution.



### Question 1.3      What are the values and ethos of your school?

It was necessary to determine the values and ethos of the schools involved in this research project. Many schools do not explicitly state their ethos. Educators, therefore, could not be sure of the ethos of the school. For this reason the question was rephrased to acquire also a response from educators at schools with no written ethos. The responses on this question were split under two headings: *values* and *ethos*. Educators were given no guidelines in order not to influence their responses.

#### 1.3.1 Values

**Table 17**

<b>Values of the school as identified or perceived by educators</b>
<i>Christian guidance</i>
<i>CNE (Christian National Education)</i>
<i>Religious principles</i>
<i>To instil Judaism</i>
<i>Christian values</i>
<i>Devotion, teaching them about God</i>
<i>Respect and tolerance</i>
<i>Acceptance</i>
<i>Development of child</i>
<i>Discipline</i>

These responses (*Christian guidance, CNE, Religious principles, to instil Judaism, Christian values, Devotion, teaching them about God*) indicated that some educators experience the school as a religious environment and a place where religious values were prevalent. This could be the result of residual religious activities left in schools after Christian National Education. Having included *religious schools* in the research sample, this could also have indicated the values of these schools.

Some of the values presented in this section (*respect and tolerance, acceptance, development of child, discipline*) are a reflection of the values already given by educators as being part of their own professional value system.

1.3.2 The ethos of the school

Only a few responses were received in this section. It could be that educators felt that they had covered this part of the question on the identification of (1.3.1) values of the school. During the research a few educators in the research sample approached me asking what the question required from them. This indicated that educators were not fully informed about the ethos of their respective schools. Only 14 responses were received in this section. (N=30:14) (46.6%)

Table 18

Selection of responses : The ethos of participating schools as identified by educators
<i>To create love for work</i>
<i>Educate pupils in all areas of life</i>
<i>To foster Jewish principles</i>
<i>To build a culture</i>
<i>Striving to achieve goals</i>
<i>Working together to develop learners</i>

One of the educators at a school in the research sample (School X) presented the researcher with a copy of the school prospectus as an answer to this question. What was striking was that the school prospectus clearly stated that it upheld the Constitution of the Republic of South Africa and the Bill of Rights. This is important as a basis for education in South Africa. If education is accountable to the whole of the South African society, it needs sound principles. The following specific values were given in the prospectus of School X are tabled below:

Table 19

Specific values of School X as indicated in their prospectus
Appropriate behaviour
Pride in the school
Respect symbols
Respect others



The religious policy of School X, which is not a private religious school, also stated that the school recognised the diversity of religions in the community. School ceremonies would be conducted from a multi-religious perspective. This policy indicated the integrity of specific values of this school regarding the respect for different religions and belief systems. These values were an example of a clear reflection of the values of the educators participating in the research.

**Question 1.4      Describe some of the values that you could identify in the community adjacent to the school**

This question was set to determine whether educators were informed about the values of the community surrounding the school. Educators had previously identified their own values and the values of the school. The importance of the values of the school lies therein that the school should not hold opposing values to the surrounding communities. After all, the school consists mainly of the children from the communities surrounding the school. It is, therefore, accepted that these learners bring the values of their individual community to school, which in turn becomes the meeting place of values. The values of the community, the values of the educators, the values of the education authority and all other related values play a role in the lives of the role players in the school environment.

Education, being a value statement (Chapter 2), makes it meaningful that the values of the school be identified, and that these values be taken into account when interpreting and implementing any curriculum.

From the 30 responses received, it is noted that two educators indicated that they had no idea of the values of the community surrounding the schools. These educators, by their own admission, would be insensitive to the values of the children from the surrounding communities.

A summary of the responses are given in the following table:

**Table 20**

<b>Selection of values of the communities adjacent to the schools as identified by respondents</b>
<i>Parental neglect and religious strife</i>
<i>Lapse of values next to school</i>
<i>Children are in charge</i>
<i>Despair for having an improvement of life</i>
<i>Religion, discipline and good manners</i>
<i>Respect and dignity</i>
<i>Deeply religious community with social problems unattended to</i>

Although responses from other educators did not acknowledge the absence of knowledge about the community, the researcher deduced that educators did not really have an idea about the values of the surrounding communities. Another reason may be that educators could not identify the specific values of the surrounding community.

It is noticeable that the first three responses are more descriptive of the characteristics of the community than of its values. Further evidence of the inability of educators to identify the values in the adjacent communities, is the religious description of the community. This may indicate a superficial view or perception of the community values. The lack of skills of the educators to identify values in the adjacent communities could create a problem when educators have to answer a question about, for example, the conflict of values. If educators are not able to identify values in the environment in which they work and live, it is unlikely that they would be able to identify the different values in the curriculum.

**Question 1.5      Are you aware of the values of other communities in the broader society? What are these values?**

The responses received for the above question were grouped under collectives. As there is a qualitative approach in the research, educators gave more than one response to some questions and no responses were received from others. The total number of responses would consequently not correspond with the number of respondents. (N=30:27)



**Table 21**

<b>Values of the community as identified by respondents</b>	<b>Total</b>
Religious values	9
Negative description of community	5
Unsure	2
Ethical	4
Humanistic values	7
<b>Total number of responses</b>	<b>27</b>

What is noticeable is that quite a few responses indicated religious values as values of the broader society. Educators in the mentioned responses indicated different religions and described some aspects of the visible practices of these religions. Educators who focused on religious groups in the community gave information on the religious groups they believed were the values of the broader society. A selection of some of these responses will be given.

**Table 22**

<b>Selection of values pertaining to religions identified by educators as the values of the broader society</b>	
<b>Value classification by researcher</b>	<b>Responses of educators</b>
<b><i>ISLAM</i></b>	<i>Bigamy allowed</i>
	<i>Circumcision of boys</i>
	<i>Culture of sharing</i>
	<i>Women wear long dresses</i>
	<i>Moslem community supports each other</i>
<b><i>BUDDHISM</i></b>	<i>Focuses on the good in people</i>
<b><i>CHRISTIANITY</i></b>	<i>Previously disadvantaged areas more Christian based</i>
	<i>Some people go to church</i>
<b><i>NO PARTICULAR RELIGIOUS AFFILIATION</i></b>	<i>Religious</i>
	<i>Respect other religions</i>

Educators still have problems identifying values in the community. The five community characteristics given as the values of the broader society indicated that educators had no idea of the values functioning in the broader society. It could be deduced that the tabled responses below may be the perceptions of educators about the values in the broader society.

**Table 23**

<b>Characteristics of society seen as values in broader society</b>
<i>Lack of role models diminishes values with children</i>
<i>Negative values: materialism</i>
<i>Positive values are lost</i>
<i>Corruption</i>
<i>Low value of life</i>

**Question 1.6      Do you experience any conflict between your values, those taught in school and those reflected in the community?  
Please explain your answer (N=30)**

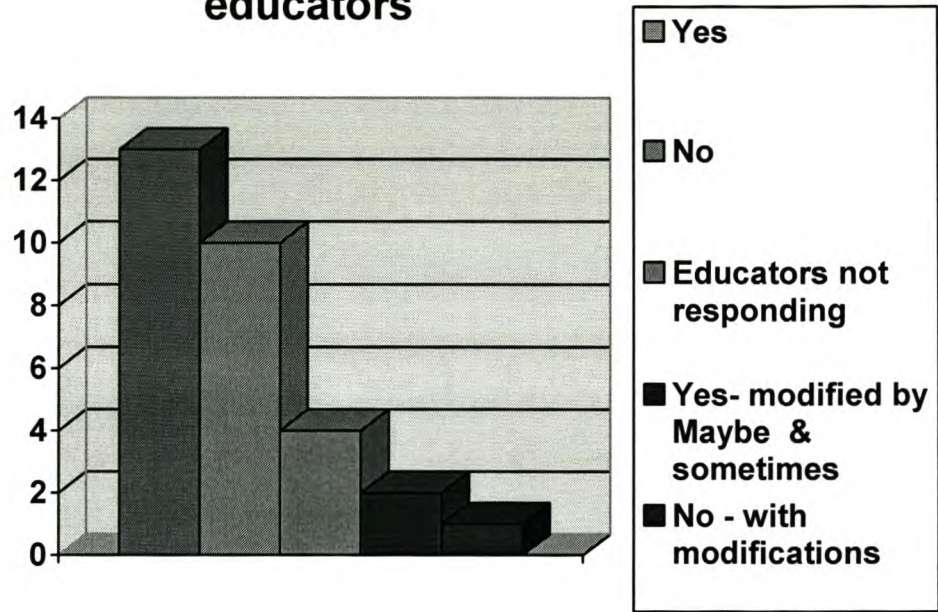
**Table 24. Value conflict experienced by educators in schools**

<b>Response</b>	<b>Number of responses</b>	<b>Percentage</b>
Yes	<b>13</b>	<b>43.3</b>
No	<b>10</b>	<b>33.3</b>
Educators not responding	<b>4</b>	<b>13.3</b>
Yes- modified by maybe & sometimes	<b>2</b>	<b>6.6</b>
No - with modifications	<b>1</b>	<b>3.3</b>
<b>TOTAL</b>	<b>30</b>	<b>100</b>



Table 25

Value conflict experienced by educators



The fifteen *Yes* responses to this question indicated that most educators in the research group were experiencing some value conflict in the exercising of their teaching duties (See Table 26; 27). The clearest indication of value conflict was reflected in the following responses:

- *I have to inhibit my own values and promote those of the broader society.*
- *It differs from my own value*

Table 26

Selected responses for motivations of value conflict by educators
<i>Honesty is no longer important</i>
<i>Pupils don't have the basic manners like respect</i>
<i>The values of the school are overshadowed by negative values in the child's home</i>
<i>Pupils are plain rude. They disrespect teachers</i>

It is important at this stage of the research analysis to note that the motivation of educators for experiencing conflict (Table 26) are to a great extent caused by the difference between their own values and the values of the adjacent communities. These results would have a significant influence on an approach to general values in South African schools. 50% (N=30:15) of the

educators in the research group experience value conflict as a clear indication that a great deal more research, adaptation and development are needed regarding values in schools.

36.6% (N=30:11) of educators indicated that they did not experience any conflict of values between their own and that of the school. Educators gave very little motivation for their responses to this question. If the responses from the previous questions about *personal values* (question 1.2) are taken into account, the implication of this result is that the values of schools, where the educators experienced no conflict, are the same as the values of the surrounding communities. The following motivations (Table 27) suggest that this assumption could indeed be made.

**Table 27**

<b>Motivations of educators not experiencing conflict between community and personal values.</b>
<i>Sometimes the value system is similar</i>
<i>The school reflects the values of the immediate community</i>
<i>The school tries to encourage the values</i>
<i>The governing body runs the schools</i>

This motivation for educators not experiencing conflict of values is of great importance. It holds the potential to assist educators to implement the curriculum and its associated values to the fullest extent. This section about the values of educators, the school and the educators' experience of values in the schools have important implications for both the educators' learning activity planning, as well as for pre-training and in-service training of educators, how to handle any conflict situations on values in schools.

**Question 2.1      Does the teacher have a role to play in value transmission in schools? Explain your answer**

To determine the perceptions of educators pertaining to values and schools a few selected questions were put to them. All educators who took part in the research agreed to the facilitation of values. The response on the question was overwhelmingly positive. All of the educators



answered *yes* to the question and proceeded to motivate their replies. Some of the motivations for acknowledging responsibility in the transmission of values in school are as follows:

- *The educator is a role model* (N=30:9).
- *The teacher acts as substitute parent and sometime need to fill in for the absent or neglecting parent* (N=30:5).
- *The educators must correct society* (N=30:3).
- *The educator is the person to initiate preferred values in society* (N=30:3).

Some selected responses presented in Table 28 indicated other motivations for the role the educator in schools.

**Table 28**

Motivations for the further role that the educator could play in value education, a few selected educator responses
<i>Religious values have to be taught</i>
<i>Educators compete with bad examples set by leaders in our society</i>
<i>Teach children good manners</i>
<i>Changing discriminatory attitudes</i>
<i>Children need guidance</i>

The significance of the research result yielded by this question is that educators, who may be a sample of our education system, all acknowledged a responsibility to value education in schools. However, this responsibility – together with an absence of knowledge about the values of the community surrounding the school – indicated that some educators are not focused on the quest for values in schools. Having examined the different motivations for the value-role of educators, there is a dire need to align school, and community values. The willingness of educators to take it upon themselves to exercise and promote what they believe to be the values in our society, notwithstanding the fact that the curriculum provides no guidelines for establishing a culture of value consciousness in our schools, has clearly indicated the educators' perceptions about their specific role regarding values in school.

**Question 2.2      Does the school have a role to play in value education?**  
**Explain your answer**

This question was posed as a control question to check the *validity* of the previous questions about the values of the educator and conflicting values experienced by educators. 100 % of educators indicated that the school, according to their belief, was responsible for values and had a role to play in this regard. It was apparent in some of the motivations that educators seemed to confuse *social* and *economic uplifting* with *value education*. The following responses (Table 29) were indicative of this conclusion:

**Table 29**

<b>Selected motivations for the role that the school could play in value education</b>
<i>Yes, most pupils come from a poor background with many social problems.</i>
<i>Definitely, because some people are disadvantaged and get the wrong values at home</i>
<i>Yes, the school should include good values and have support systems to help them</i>

The deduction could be made that the response (*disadvantaged and get the wrong values at home*) creates the impression that the values of the specific community are not desirable for the school, or that people with a smaller income have inferior values to other people. This perceived notion of the educator could be addressed by knowledge about the values of the communities and the curriculum.

The following selected responses (Table 30) indicated the perceived, shared role of the school and the parents.



**Table 30**

<b>Selected experiences and observations and perceptions given by educators about schools and values</b>
<i>Yes, after the parents, the school is the most important influence</i>
<i>The school has a great responsibility because the children are <math>\frac{3}{4}</math> of the day at schools</i>
<i>After the parents, the school is the most important influence</i>
<i>Yes, it happens every day and as a teacher you are always dealing with it</i>
<i>Yes, each institution promotes values whether they like it or not</i>

Some form of *passive* delegation of value transmission is reflected by educators who acknowledge the role of the school, but experience value transmission as a secondary activity in schools. The responses suggested the fact that values belong in schools, instead of being a specific responsibility of the school.

These responses indicated that educators understood the question. Although it was descriptive in nature it expressed what educators believed the role of the school in value transmission should be. It was interesting to note that educators were not in an agreement as to what the *value* responsibility of the school should be. Some educators believed that the role of the school was to promote mainly religious values. Other educators understood the role of the school as the extension of the parent's responsibility, and others even viewed the role of the school as the remedy of societal problems and neglect. The responses according to the basic paradigms were identified and are tabled as follows:

**Table 31**

<b>The role of the school regarding values as perceived by educators: Four paradigms identified</b>
<b>Extended parental responsibility and substitute parents</b>
<i>Yes, because most parents don't make time to attend to that function</i>
<i>Yes, after the parents, the school is the most important influence</i>
<i>Yes, where the parents and church lapses the school can exercise the values</i>
<i>The school is the basic instrument other than the parents to instil these values and norms</i>



<i>Children spend +- 6 hours at school. The school should expand on the foundations set at home</i>
<i>Yes, the school is the basic instrument other than the parents to instil these values and norms</i>
<b>The school as promoter of religious values</b>
<i>See the school as a co-worker, church and the family</i>
<i>School as a co-worker of the church</i>
<i>Yes, where the parents and church lapses the school can exercise the values</i>
<b>The school as reproducer of social system</b>
<i>The school tends to mould well-rounded, useful members of the society</i>
<i>Yes, it is part of the making of a better society</i>
<i>Schools must acknowledge that society is changing and need to take more responsibility</i>
<b>The role of the school regarding values could also be the holistic education of all learners as it was suggested by some of the educators</b>
<i>The school needs to help students in every aspect of their lives</i>
<i>Yes, we need to deal with the child as a whole being</i>

### **Question 2.3      What role can the Curriculum play in the transmission of values?**

Educators seemed to be lost when trying to explain or describe the role of the curriculum in the transmission of values. There could be a few reasons. The question was not well answered, but certain responses of educators gave an insight that there were other problems regarding values and education in general. Very few responses actually directly addressed the question. Yet, in a few responses, the role of the school was seen to be in conflict with the role of the curriculum. The researcher used the quoted responses as motivation for the interpretation and identified the following roles:

- Values as being formative in the lives of learners: *Help to shape the children, has to be a guide.*
- The desire for education to promote religious values surfaced again and was reflected in the following responses: *Religious studies and guidance, to include Biblical principles and make it compulsory.*



- The role of the curriculum was also seen as moral instructor, to teach learners about right and wrong, good or bad: *Teaching children to distinguish between good and bad, right and wrong; Counselling, where moral issues are discussed; To guide the learners to their own views of right and wrong.*

A few responses indicated some educators' desire that the curriculum should promote *good values*. However, no indication was given as to what these values should be. It could be deduced that educators referred to values that enhanced society and improved human relationships. There is, however, no basis for making such a clear deduction. One educator stated that *core values* should be promoted by the curriculum. No further description was given. It, however, echoes in a response where one educator indicated that: *Most religions have the same values*. Many of these core or common values are contained in the major religions and belief systems of the world. These two responses were the most significant in this regard. The curriculum will have to contain the *core values* of society and that the shared or *common values* of the different religions and belief systems should be part of a common value system for society. It is important for the religiously biased educators to realise that many values in society are not based on a specific religion, but rather on basic humanity. In non-religious societies too, peace and harmony could exist. In this regard humanistic values could be perceived as *good values*, as they promote the well-being of every individual in society.

The following responses (Table 32) did not answer the question, but they are important because they suggested ways in which the implementation in values by the curriculum could be promoted.

**Table 32**

<b>Important suggestions by educators that may be taken as directives when implementing values in schools</b>
<i>Using everyday issues to promote values</i>
<i>Choosing learning material that the child can identify with</i>
<i>Drawing from the experiences of the community and incorporating it into the curriculum</i>
<i>Select learning material</i>

### Question 2.4      Describe the values you would like to experience in the school environment

Educators were very clear about the values they wished to experience in schools. Some educators identified more than one value and, therefore, no statistical analysis could be made. Values were tabled in order of occurrence and frequency. Those values that teachers said they would like to experience will be presented in Table 33:

**Table 33**

<b>Educator responses to the question: What values would you like to experience in schools?</b>	
<b>Preferred value suggested by educators</b>	<b>Frequency of the value</b>
<i>Respect for self and others</i>	18
<i>Responsibility and accountability</i>	7
<i>Honesty</i>	6
<i>Tolerance</i>	4
<i>Religion</i>	3
<i>Discipline</i>	2
<i>Work ethic</i>	1
<i>Sensitivity</i>	1
<i>Trust</i>	1
<i>Integrity</i>	1
<i>Obedience</i>	1
<i>Neatness</i>	1
<i>Fairness</i>	1
<i>Peace and harmony</i>	1

The values that educators indicated in Table 17 reflected many the personal values of the educators (Question 1.2). For example: *Respectful to others (religions), honesty, tolerance and acceptance, unbiased, Christian norms.*



The question consequently arises whether educators, when selecting values for the school, did so from a focused and directed approach to education or did they select values on the grounds of personal preference? Although educators were not requested to furnish a motivation for the values they would like to apply in schools, it was clear that the values were selected on the basis of personal preference. The reasons were the selection of varied values and the identification of religion as a value.

**Question 3.1      Do you think religion or belief systems has a role to play in the facilitation of values in the school?**

An overwhelming support for the inclusion of values and belief systems in the school curriculum was indicated by 26 respondents. (N=30:26). Many educators did not motivate their support for religion and belief systems to be included in school programmes. The following motivations for inclusion of religion in school activities were given (Table 34).

**Table 34**

Motivations for the inclusion of religion and values in school curriculum
Most religions are based on respect, honesty
All of them preach the positive things in life
Generally religions propagate humility and collective observance of common rituals
The religions that I have knowledge of all have something in common
It is the cornerstone of moral behaviour
All religions take values that are universally acceptable
Religion is the basis of value systems
It offers a reward for maintaining good values
Most of our parents are religious people
Religion guides our belief system

The one negative response (N=30:1) did not have a motivation. However, the uncertainty of the response (*I do not think so*) indicated that the educator either had no reason for his/her present paradigm or that the educator could not visualise the inclusion of religion and value and belief systems in schools.

The reservations of two (N=30:2) educators indicated a possible perceived threat to their own or learners' value systems if religion or belief systems were to be implemented in schools. Although these educators did say *yes* for the inclusion of religion, they revealed their insecurity regarding the implementation by the following responses: *Could be a problem if one religion is privileged*, and *religion can be used as a means to an end*.

**Question 3.2      How do you feel about facilitating religion as a *value tool* in education?**

The next question was to test the educator's feelings about the use of *religion* in the facilitation of values in education. Twenty six (N=30:26) of the educators indicated that religion had a definite role to play in facilitating values in schools. Educators acknowledged that there were *core values* in most of the world's major religions. Three educators (N=30:3) believed that religion was the cornerstone of moral behaviour. Religion could promote moral behaviour, and all religions had prescriptions about daily life, self-sacrifice and brotherhood. However, there were many moral societies without religious practices. Only one unmotivated *no* response was received. No conclusion could be drawn about the latter response other than the educator not seeing religion as having a role to play in schools.

The following selected responses were classified by the researcher as *unsure*. These responses were not clear whether the educators supported the idea or whether they were opposed to it.

- (i)      *Religion can be used as a means to an end.*
- (ii)     *Partly because the school accommodates more than one religion under one roof.*

The responses for this question are displayed in Table 35.

**Table 35. Educator responses : Religion as a value tool in schools**

Response	Total
Yes	26
No	3
Unsure	1
<b>TOTAL</b>	<b>30</b>



The first (i) of the above responses did not allow the researcher to make a conclusive deduction. The quote of (i) and the second response (ii) indicated a partial agreement by the educator to perceive the management of a multi-religious classroom. It may also be that the educator had no clear distinction between religious practice, which included worship, and religion education, which was learning about religions. One educator in this research sample was *unsure* of the role of religion and values in schools. This indicates the need for educators to be made aware of possible approaches to religion as a value in schools and the role that religion could play in education. Three responses did neither, nor did they indicate *yes* or *no*. However, they reflected the diversity or character of the South African society.

Some of the positive responses by educators were motivated as follows:

- *It can have a positive effect on the development of children.*
- *The more they learn about their own and other religions they can learn to tolerate and accept themselves as unique human beings.*
- *It is necessary to instil those parallel values of school and church.*

Educators indicated that they felt positive about religion as a value tool in schools. However, some held reservations about the implementation strategies of religion in schools. These reservations emerged as suggestions by educators as to how these should not be implemented. Some of these responses presented below (Table 36) have been abbreviated. They provide important directions for any curriculum planning in schools.

**Table 36**

<b>Directives given by educators regarding religion as a value tool in schools.</b>
<b>Selected and abbreviated responses</b>
<i>Beliefs are very diverse</i>
<i>Must be careful not to propagate own religion to children</i>
<i>Provided the tool is used with consideration</i>
<i>Not very well equipped to facilitate religions that are strange to me</i>
<i>Religion is an excellent tool if the value system is acceptable to all cultures</i>
<i>As long as it is not indoctrination</i>
<i>Teachers should show sensitivity</i>
<i>Can be used but objectivity should be guaranteed</i>



Some educators seemed to be uninformed about different religions in the South African society. Responses that testify to this, will be presented. One educator (N=30:1) described the South African society as secular. The following characteristics of the South African society and education system will serve as proof that the perception of this educator is not the true situation in South Africa.

- Efforts by educational planners to incorporate religion in education and the options that schools were given in this regard indicate the religiousness of sections of our society.
- The number of main world religions and belief systems presented in South Africa.
- Positive response for religion in education by educators in the research sample also indicated religion to be part of the education system.

Signs of moral decay of the South African society are under discussion, and 80% (N=30:24) of educators wished to implement religion as a value tool. This could be an indication of some elements of the religiosity of educators. It may also be interpreted that educators perceive religion as a value for attaining educational principles. Another response indicated that the educator was not informed about the values of major world religions: *Some good values are in loggerheads with religion, so it would not be a good idea.* The lack of knowledge is an indication for the need for educator training.

### **Question 3.3      Do you believe that provision should be made in schools for learners from different religious and cultural backgrounds? Explain your answer**

The educators' tolerance and their sensitivity about religions other than their own were tested with this question. Twenty five responses (N=30:25) (83.3%) indicated that they believed that provision should be made for learners of different cultural backgrounds. Two responses were classed as *unsure* and one as *negative*.

The positive response at the question below is a clear indication that at least amongst some of the educators, there is an acceptance, tolerance and respect for those who do not hold the same religious background. This deduction is consistent with responses received about the educators' personal values. The motivations for the perceived need to accommodate other religions are reflections of the educators values already analysed, for example: *respect and tolerance*.



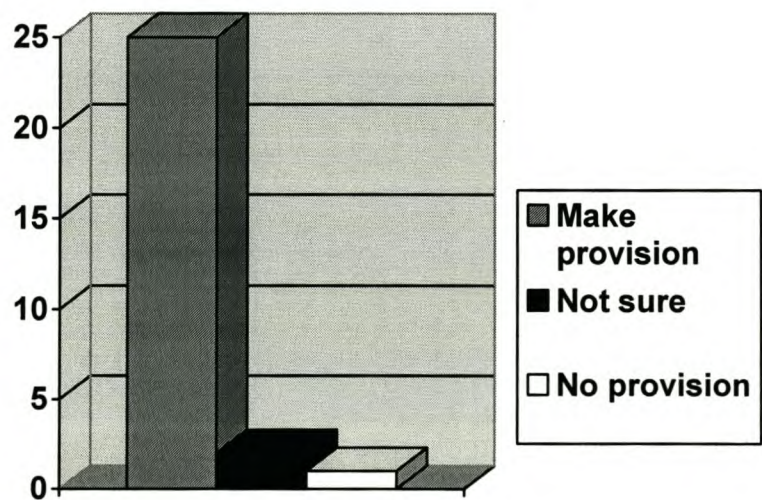
The greatest perceived benefit for educators seems to be the opportunity to learn from each other. Knowledge will lead to understanding and this will in turn lead to respect for different religious observances.

The educator who indicated that no provision should be made, gave a motivation: *Children from different religious backgrounds should learn from an early age to live together.* It was not clear whether the educator believed that it was the school's responsibility or whether religious *segregation* was preferable in schools. No matter how small the percentage is (3 %)(N=30:1), this negative response implies that there are still educators who are not aligned with the human rights charter and the *Bill of Rights* imbedded in the *Constitution of South Africa*.

Table 37

Summary of responses :	
Should provision be made for learners of other religious and cultural backgrounds?	
Response	Total
Make provision	25
Not sure	2
No provision	1

Table 38. Provision for learners of different religious and cultural backgrounds.



**Question 3.5 How much knowledge do you have about the following religions?**

On the question about educator's intrinsic knowledge of different religions, the following results were obtained. Educators were first requested to indicate their level of knowledge on a table with levels of *Little*, *None* and *A lot*. The second part of the question was a control section to verify that educators indeed had the knowledge they professed to have about the different religions.

The results of these questions will be presented as the total number of the responses for that section of the question.

**Table 39**

Level of knowledge educators has about major religions (N=30)					
Religion	Little	None	A lot	No response	TOTAL
Judaism	12	10	6	2	30
Islam	20	0	8	2	30
Christianity	3	0	25	2	30
Hinduism	14	12	2	2	30
African Traditional Religion	14	12	2	2	30

A general overview of the research results of this question indicates that educators had very little knowledge about the different belief systems in the South Africa. The only religion that educators indicated they knew was Christianity. The general *westernisation* of the indigenous population was indicated by the fact that only 2 educators (N=30:2) (6%) knew *a lot* about African Traditional Religion. Educators were not asked to name their respective religions to which they adhere. The researcher wished to keep the questionnaire open and as unbiased as possible. A question about their own religion may have influenced the researcher's objectivity about the way in which the questions were answered.



It is a concern that, with the exception of Christianity, religions in South Africa are not very well known to educators in general. In the case of Judaism, (N=30:22) 73% of educators knew either *little* or *nothing* about this religion. In the case of Hinduism and African Traditional Religion, 86.6 % of educators were *uninformed* or knew *little* about these religions. This has direct implications for the educational process. Educators who are not fully aware of the values contained in these religions, would be unable to exercise sensitivity and tolerance towards the values of learners from diverse backgrounds.

To confirm the validity of the replies furnished in Question 3.5, a control question was used: *Try to name at least two values of the following religions known to you.* The same religions as in the previous question were given with spaces for the corresponding values.

With the exception of two incorrect facts about Islam, educators could identify the basic values underlying these religions. The fact that all the religions have more or less core values could account for the educators' correct value identification in this section. Educators who are conscious about the values of different religions, are at least partly equipped to manage values from different religions in the multi-cultural classroom. The general level of knowledge and awareness about different religions need to be increased to facilitate an informed, well-prepared educator/facilitator of values, religious and belief systems in schools. The question about the level of knowledge clearly indicates a need for education and training in this regard. The truth of the matter is that the responses of educators indicated that they had very little knowledge about the main religions of South Africa.

**Question 4.1      Do you believe that religious leaders from different religions have a role to play regarding value education in the school?**

Educators were asked what role they believed leaders from different religions could play in the school. Twenty-four (N=30:24) (80%) responses by educators indicated they felt that religious leaders should play an important role facilitating values in the school. The researcher regards

every positive suggestion as a step forward to the facilitation of values in schools. All of the positive responses will be given.

These responses tabled below could have the following implications for education:

- The majority of educators support the involvement of religious leaders in value education in schools.
- Educators acknowledge the perceived the impact of religious leaders.
- Educators believe their actions would promote tolerance.
- Educators require religious leaders to help educators when the latter may feel inadequate to implement religious values.

**Table 40**

<b>The role the religious leader could play in promoting values in schools.</b>	
<b>Positive results and motivations</b>	
<b>Response</b>	<b>Motivation</b>
<i>Yes</i>	<i>Most capable and have the respect of the community</i>
<i>Yes</i>	<i>They should show that they are willing to work together</i>
<i>Yes</i>	<i>The more facets of values they have exposed the more equipped citizens they become for the future</i>
<i>Yes</i>	<i>They usually speak the language of the students and they know about sensitive issues. They are also in contact with the parents</i>
<i>Yes</i>	<i>The involvement of Religious leaders would likely promote tolerance in schools</i>
<i>Yes</i>	<i>But steering from strong fundamentalism</i>
<i>Yes</i>	<i>Because ignorance leads to prejudice</i>
<i>Yes</i>	<i>They are the most respected people of the community and they play a vital role</i>
<i>Yes</i>	<i>Most people act as role models and respect them for their followers</i>
<i>Yes</i>	<i>To create a better understanding of the differences</i>
<i>Yes</i>	<i>The learner needs to learn as much about values as possible</i>
<i>Yes</i>	<i>By letting them into the schools for talks and activities</i>
	<i>They need to part of the education system to promote values</i>



Yes	<i>It would be helpful if the RE teachers learn tolerance &amp; respect and values that are similar</i>
Yes	<i>This will allow all religious groups to understand and accept each other</i>
Yes	<i>Maybe to make learners aware of similarities of religions and to listen to different views and perspectives</i>
Yes	<i>Because certain educators are uncomfortable to teach other religions than their own</i>
Yes	<i>Many values are contained in Religion</i>
Yes	<i>They have enormous impact on how people approach life</i>
Yes	<i>In church and politics and at school can become involved</i>
Yes	<i>Religious leaders have an important role to play Especially portraying good values</i>
Yes	<i>Lead by example</i>
	<i>Support own community</i>
Yes	<i>People need to be taught basic values</i>
Yes	<i>Different perspectives</i>

The negative responses (Table 41) will be discussed to identify why educators would not like religious leaders to be part of the value programme of the school. Three negative responses were received with two motivations only. Both motivations expressed reservations about confusion amongst learners, because they are either too young, or their own value system is not reinforced enough. This fear or perceived threat is real for many educators and parents. Notwithstanding the low percentage of these responses (10%), it is still an area of concern for the facilitation of values within the school environment.

The negative responses and the motivations by educators need to be analysed to understand the resistance against the use of religious leaders in schools. An understanding of the resistance would indicate the paradigm shift required by these educators. Religious leaders have the potential value to enhance the facilitation of values in schools. The concerns of educators (Table 41) are an indication of the need to address likewise the fears of educators. A proper training and relevant research findings regarding children's experience of multi-faith exposure could do much to allay fears in this regard.

Table 41

Educators against the involvement of religious leaders in schools	
Response	Motivation
No	<i>Because it may be confusing for the younger children</i>
No	<i>They may confuse the children whose values have not been reinforced enough</i>
No	<b>No response</b>

**Question 4.2      Should parents be involved in value education in schools?**

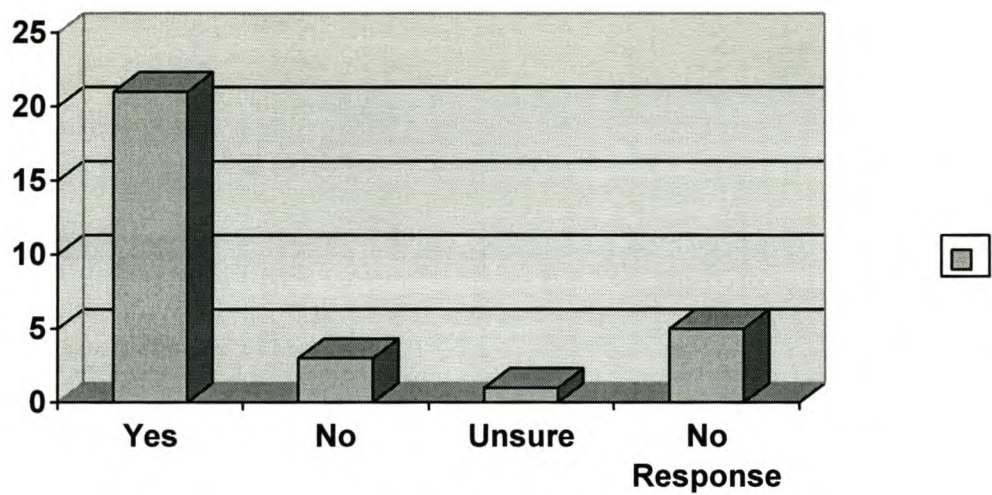
The results of for this question are tabled and will be discussed after studying the relevant tables (Tables 42 and 43).

Table 42

Results: Should parents be involved in the education of values in schools				
Yes	No	Unsure	No Response	Total
21	3	1	5	30



**Table 43. Educator responses: Should parents be involved in the education of values**



It is clear from the motivations provided by the greater number of respondents (N=30:21), that educators wish parents to be involved in value education. Most of motivations indicated that educators perceived the home and school to be connected. It is an indication that they see the school and home as having the same objective. Educators and parents should work together regarding value education in schools. Educators place a high premium on the education of values at home as well as the co-operation between home and the school.

The educators who gave negative responses did not dispute the parent's role as co-valued educator. However, they indicated that they perceived the parent's role as being *supportive* of the school and assisting educators as primary value instruments. The values that the learners ultimately hold, would not only be those inculcated in schools, but also the values taught by the parents.

### Question 5.1      What values could you identify in this section of C2005 (1997)

Educators were given a section from the *Learning Area Life Orientation in C2005, (1997)*. The outcome in Outcome No 3, *Respect the rights of people to hold personal beliefs and values*. The outcomes and range statements were given and educators were then requested to identify what values were contained in this section of the curriculum.

Only one educator indicated that he/she could not identify any values in the given section. The respondents (N=30) identified 43 different values that were ordered and tabled (Table 46). The values identified by educators were firstly *respect* and secondly *understanding* and thirdly *tolerance*. These values were given as adjectives to described behaviour towards other human beings. The respondents were clear to what differences they believed these values should be applied. The following differences were described by the responding educators:

- Belief and belief systems.
- Culture.
- Colour and creed.
- Values.

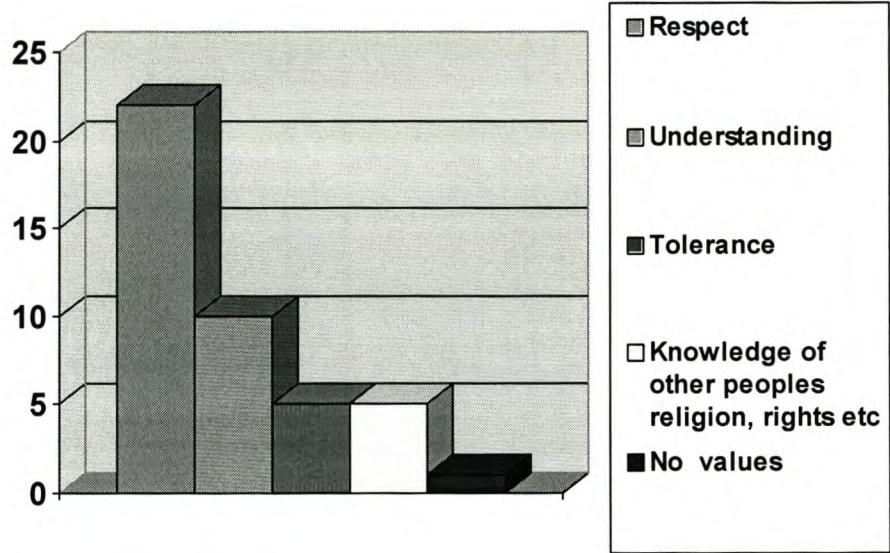
**Table 46**

<b>Frequency of values identified by educators within section from C2005 (1997)</b>	
<b>Response</b>	<b>Frequency</b>
Respect	22
Understanding	10
Tolerance	5
Knowledge of other peoples religion, rights etc	5
No values	1
Total values identified	43



The values (Table 47) are presented as a graph to illustrate the research results for this question.

**Table 47**  
**Frequency of values identified in a section of C2005**  
**(1997)**



**Question 5.2      What criteria would you use to determine the presence of values in the curriculum?**

Only a few responses were given to this question. A summary of the response will be tabled in order of the frequency of the identified value or proposed value.

**Table 48**

Criteria for determining values in the curriculum	Frequency
Good behaviour	5
Respect	3
Serves the need of the community	3
Tolerance	2
Obedience	1

Dedication	1
Relevance to the curriculum	1
Discipline	1
Interaction with peers	1
Total	18

**Table 49**  
**Criteria used by educators to determine values in C2005**



Tables 48 and 49 indicate that the educators' criteria for determining values in the curriculum are inadequate. The responses reflected in Table 48 are mostly values that themselves were identified and not criteria as such for identifying values. The values presented as criteria for this question are closely related to the values of the educators (Question 1.2) and the values they desired in the school setting (Question 2.4). The researcher posed the question so that educators could describe how they identified the values they indicated in the previous question (5.1). In the absence of effective criteria it could be deduced that educators identified characteristics of humanistic and religious values and posed that as criteria for the identification of values.



## Question 6. General comments about values, religion and education

In this section educators were invited to give any suggestions or comments about values, religion and education. The reason was to identify any new evidence or hidden facts. The responses were just a repetition of the answers already given at previous questions. Some of the educators did not respond to this question. The unedited responses (Table 50), of educators in this section are:

**Table 50**

<b>General comments about values, religion and education as given by educators</b>	
1	<i>Values are the underlying experience of education</i>
2	<i>Goes hand in hand</i>
3	<i>Values are relative to where you grow up. How do you standardise values?</i>
4	<i>It is the true pillars of society</i>
5	<i>Values are learnt from an early age. And it will determine your personal values</i>
6	<i>New education system is worthwhile because it links up with everyday experiences</i>
7	<i>Important to value other peoples beliefs</i>
8	<i>Serious lacking in our society</i>
9	<i>Close link up</i>
10	<i>Education makes space for all religions, emphasis fall on the transfer of values</i>
11	<i>Education must provide for everybody. Stress must be put on transfer of values</i>
12	<i>It produces well-rounded human beings</i>
13	<i>Educators should be empowered with knowledge of different religions and their values and respect; the differences and embrace the similarities</i>
14	<i>They are intermarried</i>
15	<i>All religions have basic values that should be inculcated in pupils</i>
16	<i>They are the building blocks to a more peaceful society</i>
17	<i>Creates a well-balanced society</i>
18	<i>Key to everyday success</i>
19	<i>All people should have a general value system</i>
20	<i>More values in schools will create less crime</i>

These comments served the purpose of validating the responses of previously answered questions. The following deductions could be made from the general comments:

- Educators indicated that the schools had a responsibility regarding the inculcation of values.
- Educators perceived a connection between values and education.
- Values could contribute to the well-being of society.
- Religious values are present in South African schools.
- Empowerment through knowledge contributed to respect for other belief systems.

## 4.6 Conclusion

The research findings indicated both positive and negative implications for education. Although the identification of values in the curriculum and in the community seems to be a problem for the educators taking part in this research, they indicated a willingness to empower themselves in this regard. The respondents' paradigm was aligned to the view that values are present in the curriculum, in the school and in the broader society. Educators realised that persons outside the school setting could contribute towards the inculcation of values. The few responses opposing the inculcation of values and the use of outsiders to help in the school needs should be further researched. The overlapping value system of the educators, school and belief systems create an opportunity for the development of a value system that could serve as core values for the South African society. The accommodative nature of the responses indicated a willingness to understand, and to make provision for the inculcation of values from different cultures and belief systems. In Chapter 5 a design for an instrument to identify values in the curriculum will be presented, and guidelines will be given.



## CHAPTER 5

# DEVELOPMENT OF AN INSTRUMENT AND PRESENTING GUIDELINES TO IDENTIFY AND FACILITATE VALUES IN AN OBE SCHOOL CURRICULUM

### 5.1 Introduction

As indicated in Chapter 2, values cannot be separated from the education process. By its very nature education is a value statement. Both content and educational aims of C2005 (1997) and NCS (2002) reflect what is deemed to be of value and important for learners. In many circulars (Manifesto on Values; Values, Education and Democracy; Government Gazette. 2000. Vol. 423) values are promoted by the National Department of Education regarding the following aspects:

- The principles of OBE.
- The principles of the learning area statements.
- Selection of *outcomes* in the curriculum.
- Selection of assessment standards.
- Selection of learning material.
- The clear description of desired values.

In this chapter an instrument will be developed that could assist educators with the identification of values in C2005 (1997); NCS (2002).

The questionnaire focussed to C2005 (1997) but the application of the value screen is on C2005(1997) and NCS (2002)<sup>32</sup>. In the research question<sup>33</sup> the value and religious contents of education has been acknowledged.

Although value and religion education are not assigned to a specific learning area, all educators

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<sup>32</sup> The RNC (2001) and NCS (2002) followed C2005(1997). Because NCS (2002) is the curriculum of the day the application of the value screen will be on the latter.

<sup>33</sup> Cf. Chapter 1

will face with these issues in most of the learning areas in NCS (2002). The lack of skills of educators to identify values in religious education raises the question: Can educators manage the diversity of values in the multi-cultural school environment? Would educators be able to identify and manage to introduce ethical and religious contents in the relevant curriculum, as proposed in Curriculum 2005? Will the aims and objectives of the curricula (C2005 (1997); RNC (2001); NCS (2002) be reached?

After the empirical research of this study it was clear that the participating educators could not identify different values in a curriculum. There is thus a dire need to develop an instrument to help educators in the identification of values in a curriculum C2005 (1997); RNC (2001); NCS (2002) in order to accomplish the set outcomes. Educators also need skills to facilitate the identified values in the curriculum.

## **5.2 The design of an instrument for value identification in the curriculum**

The design of an instrument for value identification was conceived as a result of the inability of educators to identify values in the curriculum. The instrument design had as its main development criteria, that it had to be easy to understand and operate. This instrument should help educators to identify the values in the curriculum. Bearing the above considerations in mind the instrument was designed to have the following criteria characteristics:

- Educators need to be informed about values. They need information about values and the importance of values, both in school and in society.
- Educators should be able to identify the different types of values that are prevalent in society, such as. religious, ethical and humanistic values.
- The provision of *keywords* within different categories to identify values would serve as an optical focus for identifying the values.
- The instrument will also provide a system to *strain* values from the content. The instrument will help educators to focus on values in the curriculum.



### **5.3 Conceivable benefits derived from identification and effective facilitation of values in the multi-cultural classroom**

The educators' lack of skill in identifying values within the curriculum makes the possession of an instrument of value identification a necessity. The conceivable benefits for educators and learners could be the inculcation of values and the attainment of set outcomes for the curriculum.

The benefits of an available and accessible instrument for value identification for educators to use will have the following benefits for the educator and the education process in general.

It should be able to identify the values in different belief systems and social groupings that may improve the understanding of human interaction in society. This improvement in understanding fellow human beings could only lead to greater social coherence and the development of a common value system.<sup>34</sup> It may be reasoned that the *understanding* of other beliefs and cultures would lead to the reduction and or the avoidance of unnecessary conflict, if people were more informed on the values of different societal groups. It may lead to the understanding and respect of cultural differences. Increased sensitivity towards others could only be developed through knowledge about values and belief systems.

The identification and facilitation of values may lead educators and learners to respect diversity. Education for justice and social citizenship are key features of the curriculum (NCS, 2002:9). This curriculum is also designed for a non-racial, non-sexist and democratic South Africa. A culture of human rights and dignity could only be cultivated in the environment of knowledge about values of different groups. There could be very little dignity for a group or an individual of a specific group, if the values the group hold dear are *trampled beneath feet of ignorance* of others. Being accepted as a unique human being with rights and privileges, stems from the acceptance of a person. Respect for cultural heritage that includes the values of such a culture is important.

The South African Constitution (1996) serves as a platform for developing a new sense of national identity, based on dignity and respect for all people, rather than on racial, gender and



class division. A multicultural classroom should cater for the need of every learner. Every class should accommodate all the different value systems present in the South African society. Accommodation cannot take place where the values of any one group are negated or ignored. The aim of the National Curriculum Statement is to ensure that constitutional and democratic values are expressed in society and that the values of a democratic state are contained in the curriculum (NCS, 2002:9).

The fostering of the Ubuntu principle is another important aspect that holds certain implications for the process of nation building. This unique South African term, with the meaning equal to that of *the brotherhood of man*, can and must be a part of the cohesion in society. Through interaction the development of a common value system for school and society may be fostered. All persons involved would be in a position to subscribe to this common value system.

Educator training (pre-service and in-service) should educate educators for the inculcation of values within the curriculum. The introduction of an instrument for value identification to educators would promote the achievement of educational outcomes.

## **5.4 Proposal for the design of a value identification instrument**

Learning material of C2005 (1997) and NCS, (2002) in all the different learning areas contain certain values.

### **5.4.1 Value criteria**

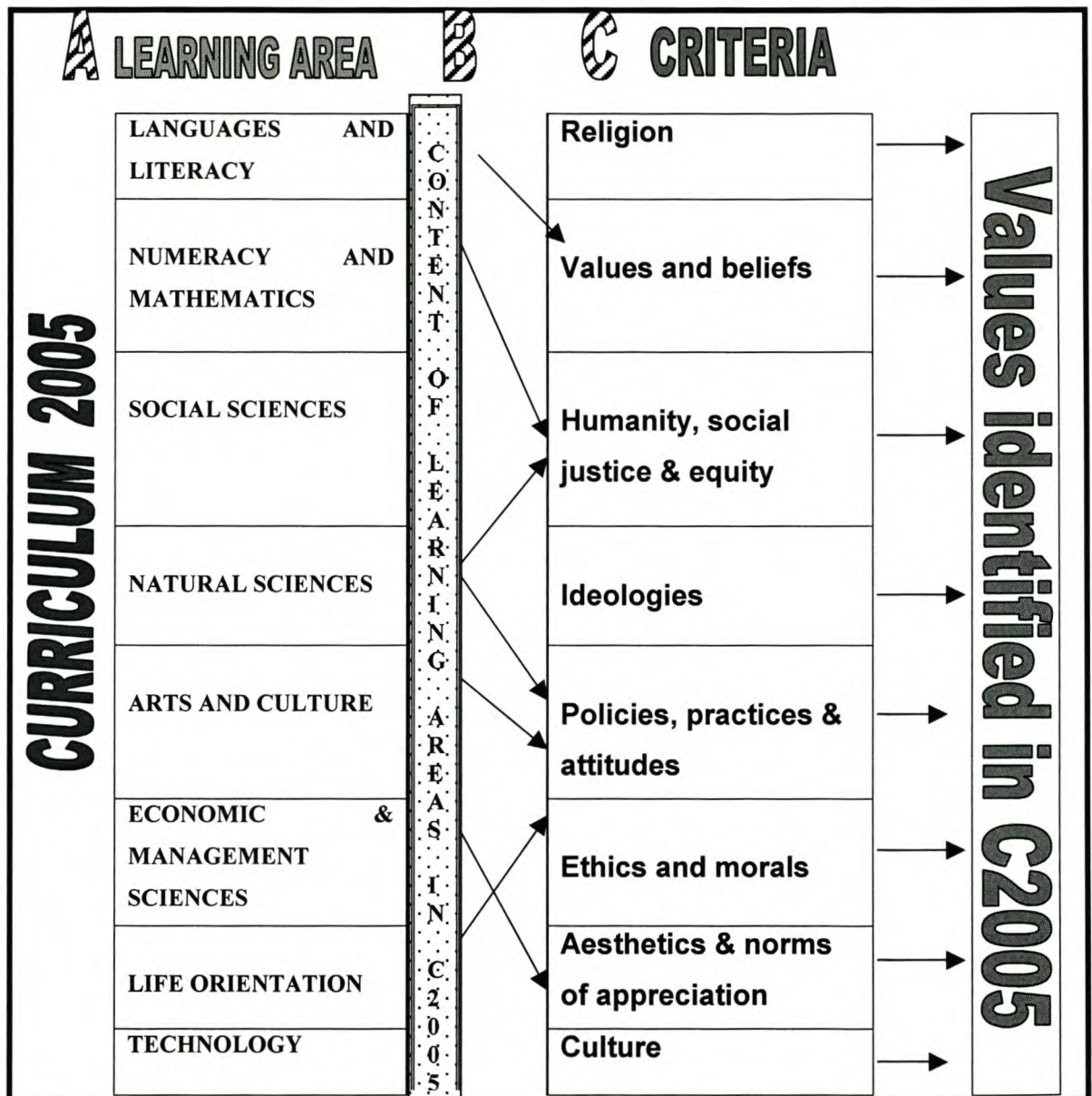
These values need to be identified by means of a filter that sieves the values in such a manner that values could be identified (on the right hand side of the diagram) in Fig 5. The filter is constructed by means of the selection of value criteria. These criteria will be augmented to provide educators with the tools to filter specific values from a selected piece of learning material (See Fig 5). The criteria will function as a value screen fitted between the educator and the curriculum NCS (2002). The purpose of the value screen (C) is to allow the content of the curriculum (A and B) to be filtered in order that the keywords indicate the different values.

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34 Common value system does not mean the same as core value system, which will be discussed in more detail later in this chapter.



Fig 5. Value criteria that could be used to filter values in NCS (2002)

(Rhodes 2002)<sup>35</sup>

#### 5.4.2 The Value screen and criteria

The development of the *value screen* is as follows. The factors determining values within a society are identified by the eight points of view in the civilised world (Taylor, 1970:49). These are called basic and correspond with activities in society, such as moral, aesthetic, intellectual, religious, economic, political, legal, etiquette and custom (2.2.2.1). These are mainly the

<sup>35</sup> Development of an instrument by the researcher during the research study.

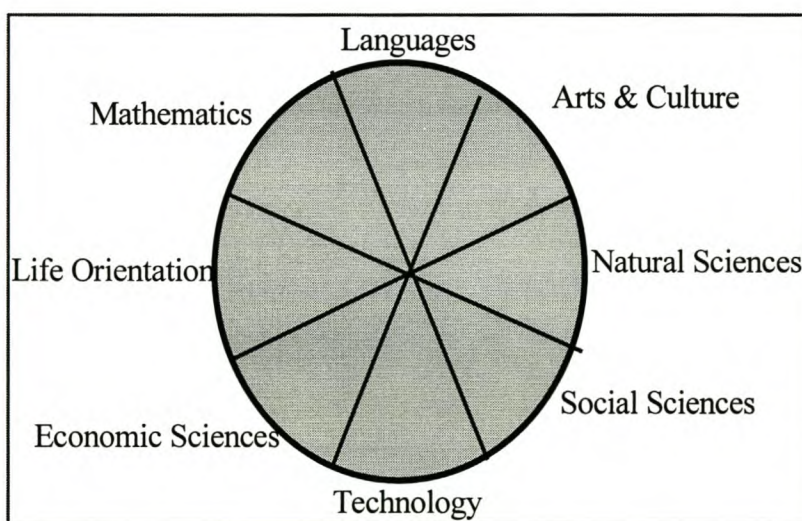
activities that reveal the values of society. The selected value criteria, (with minor modifications) are based on the eight basic points of view that determine values. The following criteria are used for the *value screen*.

- Religion
- Value and belief systems
- Human and social values
- Ideologies
- Policies and procedures
- Ethics and morals
- Aesthetics and norms of appreciation
- Culture

#### 5.4.2.1 The learning areas

In order to understand the functioning of the instrument, the different interactive sections will be explained. In this figure the eight learning areas of C2005 are displayed. The circle (figure 6) represents C2005 (1997); RNC (2001); NCS (2002) and all the learning areas with their associated outcomes.

**Fig 6. Learning areas of C2005 displayed as value screen component**

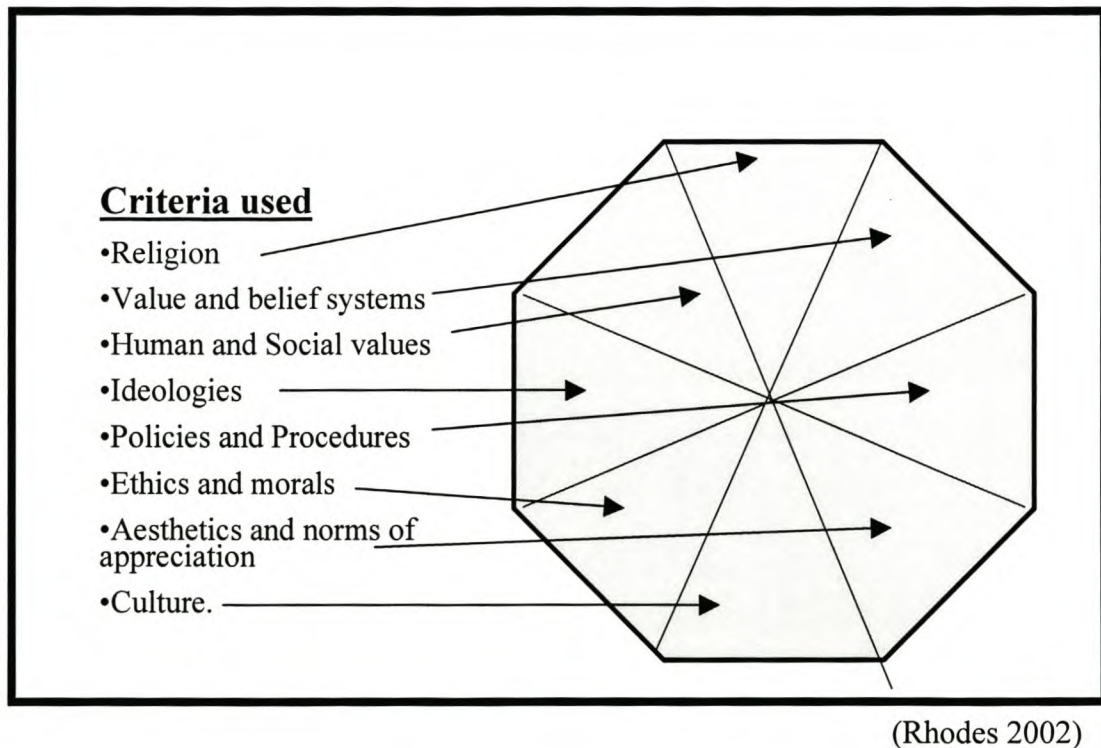




### 5.4.2.2 The Octagonal screen

The second circle or component is octagonal (Figure 7). It is semi-transparent and lighter in colour. This octagon is able to turn freely on its centre. It does not cover the full C2005 circle, as there are values that will not be identified without the study of a belief or culture of a particular group. The *screen* allows partial view of the learning content of RNC (2001); NCS (2002) through an *optical glass* created by the keywords (Chapter 5.4.3) that would indicate a value according to a particular category (indicated below).

**Fig 7. Octagonal screen and criteria**



### 5.4.2.3 Keywords

The different identified criteria (Chapter 5.4.1) define the specific keywords to be used as an optical glass. The keywords (Figure 8) are presented not as the values themselves, but they rather alert the educator of the possibility that there could be certain values in the learning material or section of the curriculum under review.

#### 5.4.2.3.1 The selection of keywords used in the instrument

The keywords are selected on the basis that they reveal the nature of the activity being described. The keyword is not the value itself, but an indication of the presence of a value. In this manner the keywords alert the educator of a possible value contained in the curriculum.

**Fig 8: Keywords of *value criteria* used.**

<p style="text-align: center;"><b><u>Criteria : RELIGION</u></b></p> <p><b>Keywords:</b></p> <p>Worship, dogma, dietary laws</p> <p>Dress code, laws for daily living</p> <p>Ecclesiastic expectations, rites of passage</p> <p>Sacred places, taboos, leaders/holy men</p> <p>Rites of passage, birth, initiation, marriage</p>	<p style="text-align: center;"><b><u>Criteria: BELIEFS</u></b></p> <p><b>Keywords:</b></p> <p>Belief systems, customs</p> <p>Meaning of life.</p> <p>Neighbourly love/ human life</p> <p>Meaning of life and death</p>
<p style="text-align: center;"><b><u>Criteria: IDEOLOGIES</u></b></p> <p>Economic systems e.g. capitalism, socialism etc</p> <p>Political systems: democracy, autocracy</p> <p>Social systems: philanthropic,</p>	<p style="text-align: center;"><b><u>Criteria: HUMANITARIAN</u></b></p> <p>Human interactions, caring, respect</p> <p>Identity of people &amp; groups, race, language and dialect</p> <p>Identification of groups in society. e.g. aged</p>
<p style="text-align: center;"><b><u>Criteria: POLICIES &amp; PRACTICES</u></b></p> <p>The way society is organised: e.g. bureaucracy, affirmative action, democracy, transformation</p> <p>Reference to specific societal structures.</p>	<p style="text-align: center;"><b><u>Criteria: ETHICS AND MORALS</u></b></p> <p>About right and wrong</p> <p>Judgments on behaviour</p> <p>Moral issues, good, bad, evil</p>
<p style="text-align: center;"><b><u>Criteria: AESTHETIC &amp; NORMS OF APPRECIATION.</u></b></p> <p>Quality, beauty, desired characteristics for society, esteem, honour, admiration, ought, must etc, sensitivity and affection</p>	<p style="text-align: center;"><b><u>Criteria: CULTURE</u></b></p> <p>Characteristics of a society not necessarily religious.</p> <p>Language, customs</p> <p>Dress, housing, feasts &amp; festivals</p>

(Rhodes 2002)



The *keywords* presented in Fig 8 act as the optical glass through which the identification of values could occur. As the *value screen* moves over a selected piece of learning material any value in any category could be identified. The *value screen* may be modified by the addition of guides once a specific keyword is known to indicate a value (Fig 8).

The keywords selected reveal not only the activities within the particular value criteria, but also the accents placed by a specific belief system, cultural group or society itself. Because these accents and activities are important to a specific group, these would reflect the values of the belief system or cultural group being studied. Using the keywords with the value screen makes it possible to identify values within the curriculum.

### **Example for clarification**

Keywords pertaining to *dietary laws* could indicate specific values. The understanding of the particular culture within which the prescription occurs is important. The dietary law may have its base in a specific *religion*, which makes it a *religious value* or even a *culture*, which makes it a *cultural value*. Another example of the use of the keywords is *good*: *Good* could be an indication of a *religious value* or even of a value in the category of *ethics*. The real value could only be affirmed within the setting it is found.

It is important to be certain in which criteria the keyword *good* is operating. This is important because one has to avoid the misinterpretation of for example secular or humanistic societal values as being religious values. However, the value identified will have to be comprehended within the framework of a particular cultural and/or religious environment. *Beauty* cannot only be the aesthetic setting that is desired by a particular group. Any value has to be comprehended with the consideration of the other value systems operating within society. *Beauty* with regard to the value criteria of *art* will have a different meaning in different cultures and belief systems (religions). Whatever is *beautiful* and aesthetically pleasing for one group may be offensive to other cultures and religions. A value that is acceptable for one society could well be a taboo in another.

The operation of the keyword *beauty* in different belief and value systems could be explained as follows.



### Example for clarification

The keyword *Dietary prescriptions* could be applicable in *Religious* or *Cultural* Criteria of the *value screen*. As a keyword, *good* will have different meanings in the category of *Religions* and *Ethics* respectively.

#### 5.4.3 The operation of the values screen as an instrument for identifying values

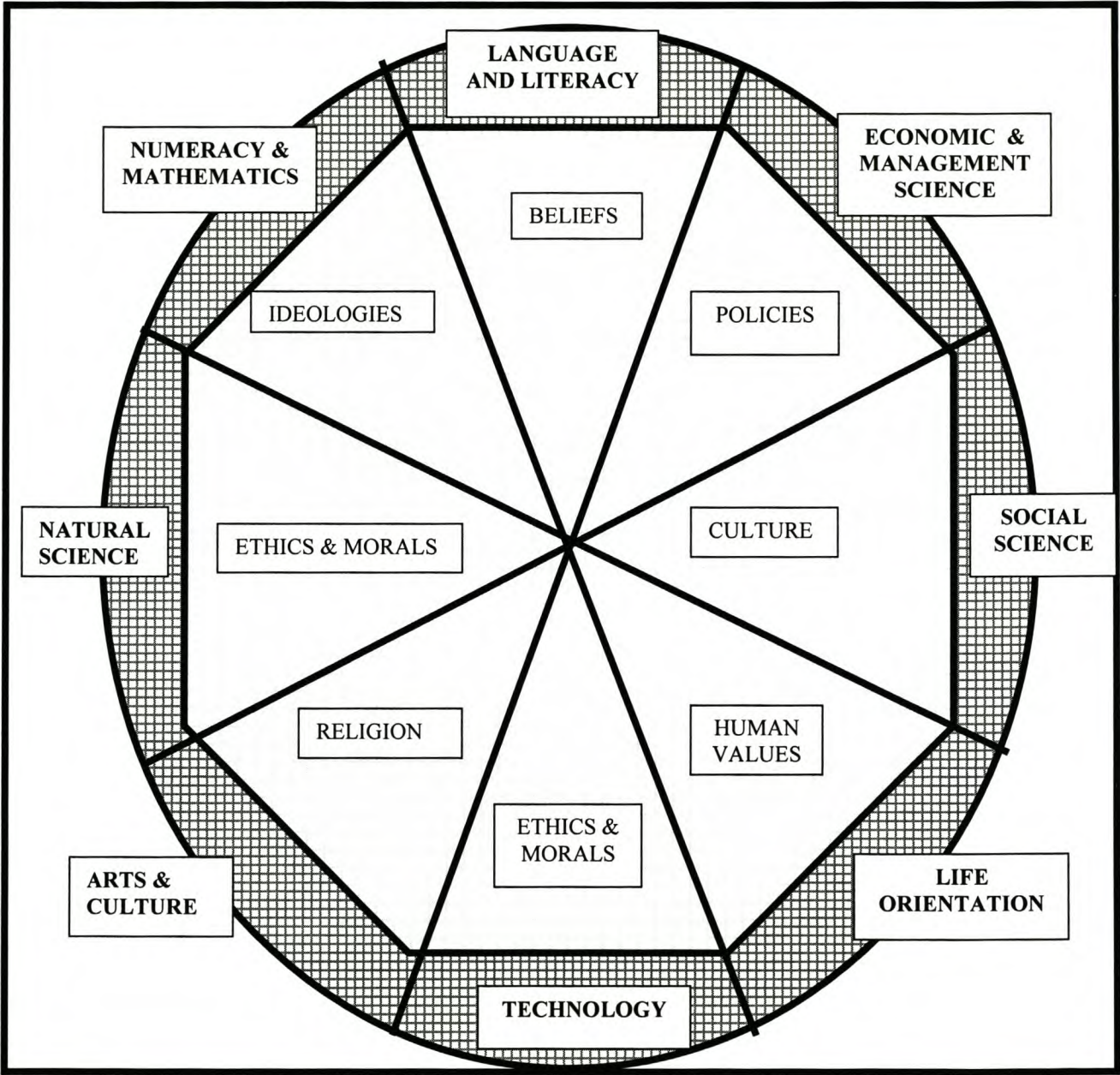
The value screen (octagon) is placed over the circle that represents NCS (2002) and its learning areas (Fig 9). The only sections of NCS (2002) that will now be visible, will be the parts not covered by the octagon and the keywords that would allow a partial view of the curriculum. This partial view of the curriculum is created by the effect of *keywords* that have the effect of an *optical lens*. Through the keywords the sections of the curriculum that may possibly contain certain values will be identified.

The application of the value screen to one learning area or learning material is illustrated by Fig 10. The *value screen* is placed over one particular learning area or learning material. If no *keyword* can be identified according to the particular criteria used, the deduction could be that there are no identifiable values in terms of that specific category. Values may be unnoticed because the value screen did not cover the full section of the learning area or learning material. By rotating the screen each criterion used is given the opportunity to allow a viewing of the learning material in order that possible values could be identified.

A learning area or learning material is selected. The value screen is placed over the selected material. The value screen is placed so that one value category covers the material. The educator would then try to identify *keywords* that would indicate the possible presence of values. If no *keyword* could be found by using the first value criteria, the screen would then be moved to the next value criteria and placed over the material being studied. In this manner the screen could be rotated in order that all learning materials are covered by the value categories. All *keywords* in the respective categories could indicate values. The educator is now aware of the different values available in the specific learning area or the curriculum as a whole.

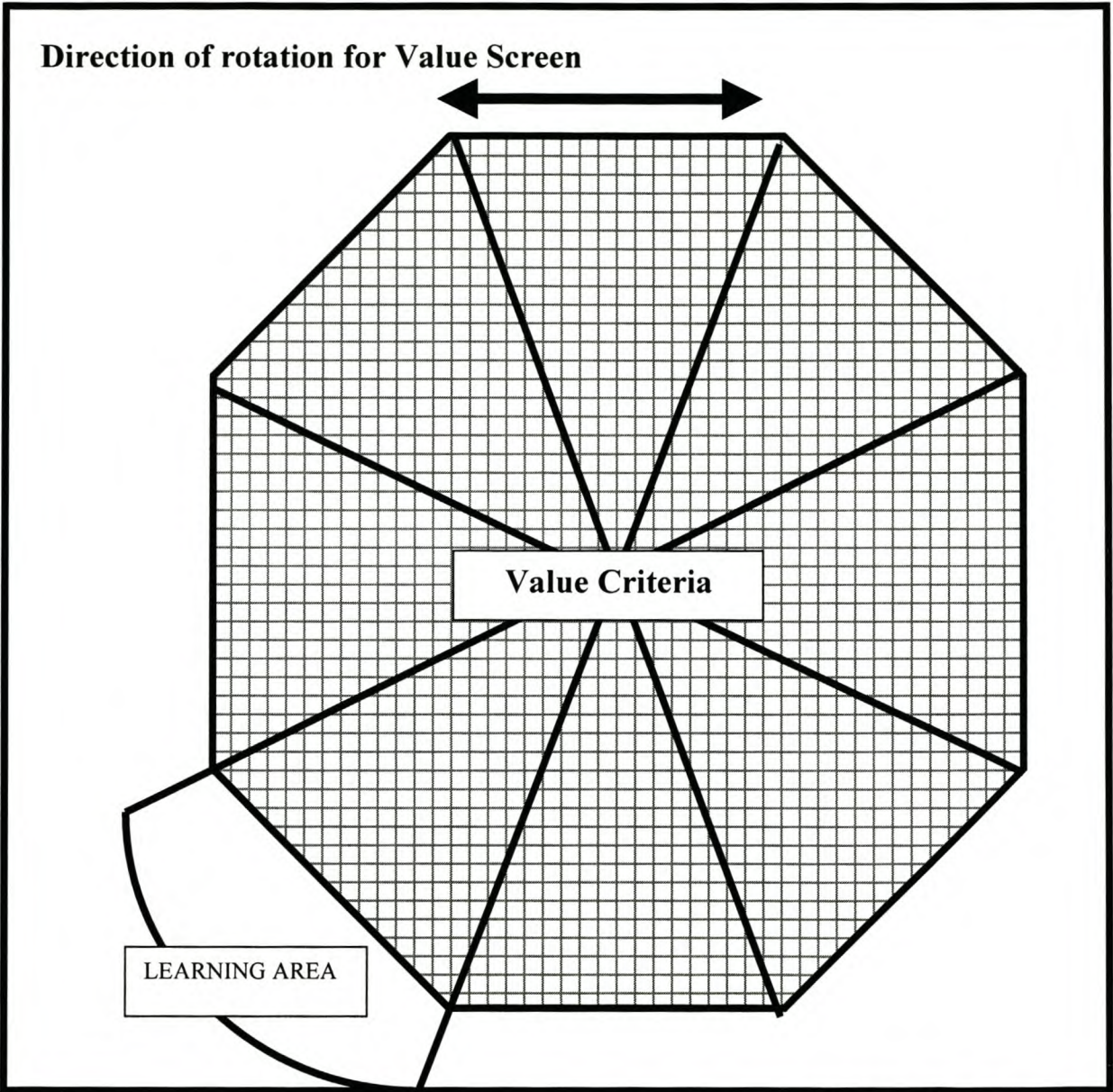


Fig 9. Value screen imposed on NCS (2002)



(Rhodes 2002)

Fig 10. Operation of the value screen



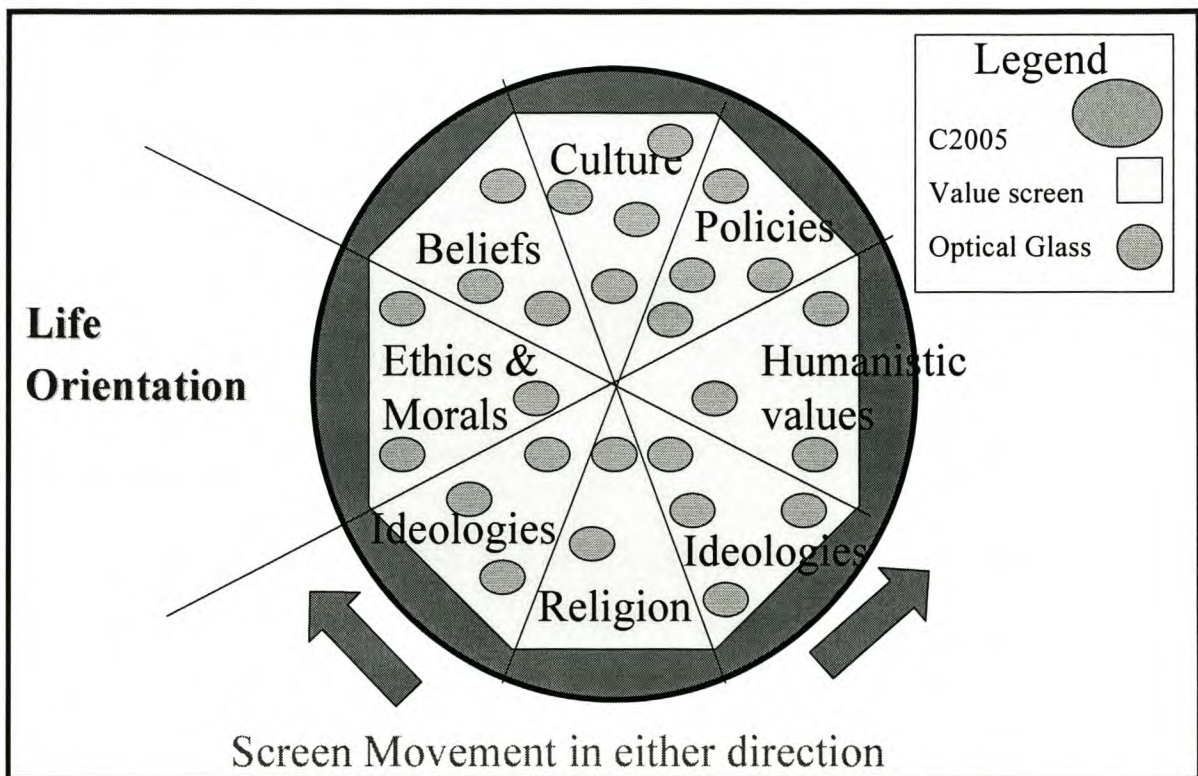
(Rhodes 2002)



#### 5.4.4 The functioning of the optical glass

In order to illustrate the working of this instrument with the optical glass an example will be given. The selected learning area (Fig 11) is *Life Orientation*. The small circles are the optical glasses created by keywords that allows partial view of the learning material and the identification of values. The *value screen* needs to be turned a full circle in order that most, if not all, values of a particular piece of learning material may be identified. In this manner the values of any learning material and learning activity could be identified before facilitation takes place.

**Fig 11. The Value screen in Operation**



(Rhodes 2002)

The educator may have identified moral and religious values, but does not have specific knowledge of a particular belief system or culture. The value identification instrument does not require that every educator have a thorough knowledge of all belief systems and cultures, but rather that every educator should realise that the particular values are present and that these have a specific influence and understanding of the learning material. This system would also assist



the educators to understand the different interpretations that learners may have of a particular piece of learning material.

The presence of one type of value in a learning material does not exclude the presence of values in other categories. The value screen has to be fully rotated so that each sector (value category) could be placed as a filter on the material. Hidden values could then also be identified. One should realise that some values may remain hidden because of the following factors: the educators' lack of insight or knowledge of the content, very well hidden value that is either shared or not with non-participating members of a group and the limitations of the value screen as an instrument of value identification.

Having identified the values in the curriculum the educator is now faced with the dilemma of how to facilitate these values. There are different theoretical approaches to value in the curriculum. This will be discussed in the following section.

## **5.5 Possible approaches to identified values in the curriculum**

The identified values in the curriculum will confront educators with the dilemma of facilitating strategies of these values. Some educators may totally ignore the values in the curriculum. The question then is: Do we need to facilitate these values and what role could values play in the curriculum? It is certain that values cannot be ignored because there are specific values that C2005 (NCS, 2002) directly promote. The negation of values in NCS (2002) is not legitimate, because such an approach would be directly opposed to: the directive of the *South African Constitution*, the principles of the National Curriculum Statement, (2002) as well as the aims of outcomes based education as contained in C2005 (NCS, 2002), and in *The Manifesto on Values* (2001).

Educators approaching questions on values with a sense of responsibility – in other words those who realise the importance of the role of the educator as facilitator of values – will complement the curriculum and its achieved outcomes. A starting point for all educators, before any values are identified, will be the following:

- Realising the important role the educator has to play in the facilitation of the curriculum outcomes and content.



- An understanding of the principles of OBE.
- A knowledge of C2005 (NCS, 2002) and its principles and objectives.
- The understanding of the outcomes set for each learning area in NCS (2002)
- Being sensitive about the values of the learners.
- Being objective in the assessment of knowledge.
- Not being judgmental in any manner regarding differences of any kind.

The model of Osser (1991:202) (Chapter 2.6), describing the *professional ethos of educators*, suggests five possible approaches with regard to the facilitation of values. Service conditions and agreement direct the professional conduct of educators in South Africa with the employer. In order to maintain their acceptable professional behaviour, educators need to implement the education policy of the day. Educators need a professional ethos, because the value of the stakeholders and the educators intersect in the classroom. Educators may not need ethical standards when there is no conflict. However, when conflict arises educators realise that the values about education that they hold and which are vested partly in tradition, may differ from the values of the Department of Education. A change in any education policy may create such a conflict for educators. The introduction of OBE by means of C2005 (1997); RNC (2001); NCS (2002) created a more or less similar situation, when educators were confronted with values that may differ from their own. This situation creates the need for educators make a complete *paradigm shift* in order to accommodate the change in education policy (Roux, 1998:84-88).

In South Africa where a *content-based education* system was replaced with an *outcomes-based education system*, educators may experience the following conflicts.

- A different approach to the process of education.
- Unfamiliar terms and learning material that need to be assimilated, understood and implemented.
- Problems with new standards of assessment that may create feelings of inadequacy among educators.
- Resistance to change, because educators cannot understand the need for change.
- Negative perceptions regarding the process of change that will influence the process of implementation.
- Inability to implement changes and the resentment for having to perform extra work.
- The inability to recognise and implement values in the curriculum.



- Promoting value systems favoured by the educator against the school and educational policy and which may create conflict.

The school is a meeting place of many cultures and creates a complex interaction between administrators, educators and learners. The two most prominent models for managing values in schools are *value neutral* or *value clarification* and *value articulation*. The criticism against the *value-neutral* approach (Chapter 2.6.1.1) makes it unsuitable as an approach to identify values in the curriculum.

Some of the criticism against the *value-neutral* approach could be summarised as follows: *Values are only seen as expressions of personal choice and are inadequate in its description*. Conflicting traditions and interpretations of social heritage could create problems regarding the value of a particular object of study.

The *value articulation* method seems to be a more applicable approach to values in education. The affirmation of values has to take place in a way that is more meaningful to others. It requires that values expressed by learners will have to be understood in order to be explained to others (Kirschtenbaum, 1977:401,402).

## 5.6 Guidelines for educators

Educators will need guidelines to proceed with the identification of values within the curriculum.

The successful inculcation of values in NCS (2002) requires that educators should be aware of the following factors that influences values within the school system.

- Prescriptions of values in circulars should be inculcated in learners (Manifesto on Values, Values, Education and Democracy, Government Gazette. 2000. Vol. 423).
- The values of the learners.
- The value and ethos of the school.
- The values in major values and belief systems.
- The values hidden in the learning material that is being used in each learning activity.

Educators should take note that they are informed about departmental prescriptions regarding values in schools. Educators should further inform themselves about the values of the



community. They will have to accustom them with the school ethos. In their approach to any learning material or learner in the school situation be especially sensitive to the learner as representative of a particular culture, religion, belief system or social group. As each group has its own values, the unbiased introduction of learning material by the educator will go far to assure the facilitation of all values in society.

The following guidelines could help educators facilitating values in schools.

- Being objective in the presentation of learning material.
- Having respect for the diversity of the classroom and society.
- Knowledge about the values of society and the school.
- Knowing the values that are stressed in the outcomes of NCS, 2002.
- Knowledge about the main belief systems in South Africa.
- Making use of an instrument of identifying values.
- Building on core values that could serve as the basis for a common value system

## 5.7 Prescriptions and requirements

One of the main questions will be the implementation and operation of such an instrument by educators in schools. The identification of values in the curriculum is another question to be answered. One guideline that could be used is the *Manifesto on Values* (August 2001) and the ten fundamental values emphasised by the *Manifesto*:

- *Democracy*
- *Social justice and equity*
- *Equality*
- *Non-racism and non-sexism*
- *Ubuntu (human dignity)*
- *Open society*
- *Accountability (responsibility)*
- *Rule of law*
- *Respect*
- *Reconciliation*

These values will have to be inculcated by the curriculum and its content. The aims of the National Curriculum Statement (2002) are to:

- *Build on the vision and values of C2005.*
- *Ensure that Constitutional and democratic values are expressed and that the values of a democratic state are contained in the curriculum.*
- *Make education or justice and social citizenship a key feature of a curriculum designed for a non-racial, non-sexist and democratic South Africa.*

The values of the Manifesto and the National Curriculum Statement (2002) are not the only values to be considered. The values of the school and community, including the different value and belief systems, will also be guidelines to identify the values in the curriculum. It is clear that the guidelines of the Manifesto (2001) and the aims of C2005 (1997); RNC (2001); NCS (2002) are parallel and focused in the same direction.

The kind of learner envisaged by the National Curriculum Statement is also an indication of the values contained in the curriculum. At the conclusion of the General Education and Training (GET) band, the National Curriculum Statement aims are to produce a life-long learner who is:

- *Confident and independent.*
- *Literate, numerate and multi-skilled.*
- *Compassionate, with respect for the environment and ability to participate in society as a critical and active citizen (NCS, 2002:11).*

These aims of the National Curriculum Statement (2002) can only be accomplished through the active and guided efforts of educators to inculcate most of the values of the Manifesto (2001). The desired skills that the learners should have, are not only physical skills but also emotional and affective skills. These skills should also include the ability to manage emotions and prejudices, and develop attitudes stemming from the values inculcated in the curriculum. The same expansion for the aim of *critical and active citizenship* could be described in terms of the values of the Manifesto (2001).



The National Curriculum Statement (2002) also encourages a certain kind of educator.

- *Socially and politically critical and responsible.*
- *Professionally competent and in touch with current developments, especially in their area of expertise.*
- *Open to views and opinions held by learners who may differ from their own* (NCS, 2002:11).

These criteria could also require educators to be subscribers of the ten fundamental values set in the Manifesto (2001). Educators cannot meet the abovementioned criteria if they are not aligned to specific values. The question, however, arises as to how educators, who are still not aligned to the values and outcomes for C2005, could be assisted. It seems that educators require a programme to assist them to make a paradigm shift in order to successfully implement the values identified in NCS, (2002).

The learning outcomes for each learning area in NCS (2002) give a clear indication of the values that each learning area has and what values learners should understand at the end of a particular phase (Chapter 3.3).

## 5.8 Approach to the learning material

There should be a systematic approach to the learning material. There are many sources and types of learning material that may be used for a particular learning programmes or activity. The learning material should be assessed in terms of its potential to attain the educational outcomes of that specific learning area. Once the identified learning material is suitable, it could be screened for values, using the value screen (Chapter 5.2; 5.3).

The learning material will be the centre of focus and the value screen (octagon) with its eight value criteria will be used to identify the specific values of the selected material. The values could be identified in the learning material by using keywords of the value screen. This would assist the educator to present the possible values of the material.

As an example a piece of literature could be viewed through this value screen and if the keywords *should, good or bad* surface, it is an indication that there may be values under the category *Ethics and Morals*. Once the presence of a possible value is suspected it should be interpreted in the light of the particular culture or belief system that is recognised. The

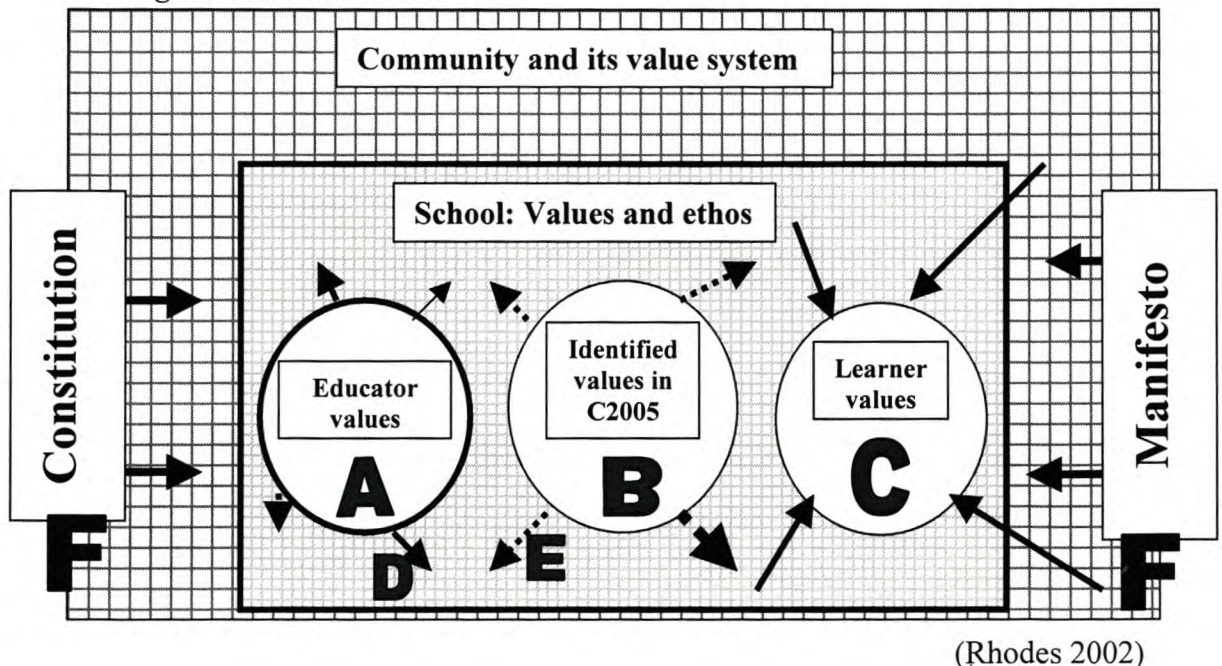


obligation implied by the keyword *should*, could have different prescriptions in different belief systems. In the same manner *good* and *bad* describe completely different types of behaviour or events in different belief systems.

Once the values are identified in, for example, two value categories, e.g: *Ethics and Morals* and *Religion*, the educator can now proceed to manage these values. At this stage the educator is already dealing with the following three sets of values

- The educator's own values.
- The values prescribed.
- The values identified.

**Fig 12. Values in school**



The school is situated within the community and its associated values. These values influence the school's values and ethos. The school's governing body is selected from the community and they will have an influence on the values of the school. As the community does not comprise of one specific value system only, therefore one specific value system cannot be manifested in schools as being the only value system of the community. An example that may diversify the values in the community is *religion*. The learners originate from the community and bear with them the values that they assimilate from the community. In contrast the values of the school are not only the values of the community, but also the values of the broader society. This illustrates



the fact that the values of the school are determined by many factors, and cannot, therefore, be described as bearing the values of only the community. Finally, the principal and educators also influence the specific values of a school.

The value situation in schools is further complicated by the chasm between theory and practice. The values as perceived by a certain section of the school community could be totally different from the real situation regarding values in schools.

It is within this scenario that the following values systems should be accommodated: the values of educators (A); learners (C) and most importantly, the values identified in the curriculum (B). The educators facilitate change or maintain values of the school environment (arrow D). The values identified in the curriculum should be managed (arrow E) and the values of the learners being influenced by society and the school environment, arrows from relevant sector (E). The influence of the Manifesto on Values (2001), and the Constitution of South Africa (1994), (F) is also visible in Figure 12.

## **5.9 Conclusion and recommendations of this study**

The introduction of C2005 (1997); and NCS (2002) in the school system was not without problems in South Africa. Many educators resisted change and had negative perceptions<sup>36</sup> regarding the implementation of outcomes-based education in schools. These perceptions stemmed from an improper preparation of educators for the changed curriculum, as well as the speedy implementation strategies of the National Department of Education. The lack of skills to facilitate the curriculum was also visible in the educator's inability to identify values within the curriculum. The research question focussed on the ability of educators to identify and manage these values in the curriculum.<sup>37</sup>

The multi-cultural and multi-religious classroom confronted educators with the whole range of values from the different value and belief systems from which learners originate. It is now a necessity for educators to identify values in the curriculum in order that the outcomes of the

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<sup>36</sup> Cf. Chapter 1

<sup>37</sup> Cf. Chapter 1.



curriculum could be attained. The study had its basis in the desire to provide educators with a means to firstly identify and secondly to manage different values in the curriculum.

The research through the empirical studies indicated that the level of knowledge of educators regarding their ability to identify values in the school and society was very low. In their assessment of a section of the curriculum (C2005, 1997)<sup>38</sup> and their ability to identify values was found to be lacking. Educators could not identify values in the selected section of the curriculum. The research further concluded that there were major areas of concern regarding the identification of values in the curriculum. Educators could also not identify the values of their school communities respectively. This lack of skills regarding identification of values have implications for the implementation of C2005 (NCS, 2002). Not being able to identify the values also limit the possible facilitation of the values that are present in the curriculum.

Having established the level of skills of educators regarding values and the curriculum, the need for an instrument to help educators to identify these values became a necessity. The design of this specific instrument to assist educators to identify values in the curriculum is the result of a need analysis amongst the respondents.

This instrument for the identification of values had to be functional, simple to use and to understand. Its main purpose would be to filter values from the OBE curriculum. The identification of values is the starting point of the facilitation strategies of the selected values. The instrument through the different categories built in its design also gives an indication under which category the identified value should be placed. The further development of the value screen through either expansion or the replacing categories is a possibility. The screen could also be dissected by using only one category to filter specific values from any selected learning areas in the curriculum.

The research study aimed to counter the problem areas that may occur with the identification of values and belief systems in a diverse school environment and in a curriculum per se. The application of the value screen in schools and its use by educators will contribute to the facilitation and the identification of values in the curriculum.

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<sup>38</sup> At the time of research the only available curriculum



This instrument can also make a contribution to the pre-service and in-service training of educators in schools and tertiary institutions. The utilization of this instrument provides educators and educational planners with a simple, yet effective tool for filtering values from the curriculum, thereby allowing the identified values to be facilitated in the curriculum.

One of the perceived shortcomings of this research is based in the fact that the research was done during a period of transition in the South African school system and changes of curricula. At the beginning of the research the Curriculum 2005 (C2005, 1997) was applicable. During the research period two other curricula was issued by the National Department of Education (Revised National Curriculum, 2001; National Curriculum Statement, 2002). The latter was implemented in 2002. Although the questionnaires were based on C2005 (1997), the results of the research still aided the researcher to develop an instrument and provide some guidelines for the identification of values in OBE as intended by NCS (2002).

The size of the research sample may be deemed by some to be rather small. The preliminary research (Rhodes, 1997; Carl et al 1999) indicated problem areas in regard to both the perceptions of educators and the skill of educators to inculcate values. The selected sample was taken from only one region of South Africa, the Western Cape, and the respondents were selected accordingly. This region is a good example of the multi-cultural character of the country as a whole. The researcher further demonstrated efforts to include as much as possible of the diversity of South Africa that this region reflects.

The possibility to extend the research by means of more interviews could have given more information. This could influence the results and therefore a detailed analysis could be made. For the purpose of identifying the skills and level of knowledge of educators regarding values in the curriculum the qualitative approach to the research was adequate, therefore the results could for the purpose of the research be analysed and interpreted.

The research findings and the design of the instrument of value identification is an initiative that can possibly inspire **further research** in the following areas:

- The identification values in OBE, the whole school environment and the broader society;
- The clarification of the values of a specific culture or belief system and the inculcation of values and the promotion of a common value system in schools in general and the

improvement of educator training programmes for identifying and inculcating values within the outcomes based education system prevailing in South African schools.

The research's contribution is mainly to overcome the obstacles and problems for the inculcation of values of different belief systems in the Outcomes based education model in SA schools. However, the way in which education institutions, pre-service and in-service, will implement the designed instrument will envisage the success of understanding diversity in the South African education system

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**Annexure 1(a)**

**QUESTIONNAIRE 1/2001**

Please supply the following information about yourself and your school.

Name of school	
School phase that you teach	
Years teaching experience	
Total years full time study	
Learning areas you teach	

**SECTION 1**

1.1	How would you define the term “value or values”?

1.2	Describe your personal values.

1.3	What are the values and ethos of your school?
	Values:
	Ethos:

1.4	Describe some of the values that you can identify in the community adjacent to the school.



1.5	Are you aware of the values of other communities in the broader society? What are these values?

1.6	Do you experience any conflict between your values, those taught in school and those reflected in the community? Please explain your answer.

## SECTION 2

2.1	Does the teacher have a role to play in value transmission in the school? Explain your answer.

2.2	Does the school have a role to play in value education? Explain your answer.

2.3	What role can the school curriculum play in the transmission of values?

2.4	Describe the values that you would like to experience in the school environment.

**SECTION 3**

3.1	Do you think religion or belief systems have a role to play in the facilitating of values in the school?

3.2	How do you feel about facilitating religion as a “value tool” in education?

3.3	Do you believe that that provision should be made in schools for learners from different religious and cultural backgrounds? Explain your answer.

3.4 How much knowledge do you have of the following Religions?  
Mark the appropriate level of knowledge for each belief.

Religion	Little	None	A lot
Judaism			
Islam			
Christianity			
Hinduism			
African Traditional Religion			
Other: .....			



3.5 Try to name at least two values in the following religions known to you.

Religion	Values
Judaism	
Islam	
Christianity	
Hinduism	
African Traditional Religion	

SECTION 4

4.1	Do you believe that religious leaders from different religions have a role to play regarding value education in the school? Explain your answer.

4.2	Should parents be involved in the education of values in schools? Explain your answer.

4.3	On what grounds would you decide whether behaviour by learners was good or bad?

**SECTION 5**

Study the extract from Curriculum 2005 and answer the following questions.

5.1	What values can you identify in this section of Curriculum 2005?

5.2	What criteria would you use to determine the presence of values in the curriculum?

**SECTION 6**

6	General comments about values, religion and education



**Curriculum 2005 (1997)**

## Learning Area: Life Orientation

**Outcome no 3:****3. Respect the rights of people to hold personal beliefs and values**

PHASE	ASSESSMENT CRITERIA	RANGE STATEMENT
<b>S</b>	<ul style="list-style-type: none"> <li>Knowledge of and respect for people's rights to hold different beliefs and values is demonstrated.</li> <li>The interaction of how different value and belief systems interact is illustrated.</li> <li>A comprehension of the relationship between national unity and cultural diversity in South Africa is demonstrated</li> <li>The role of values and beliefs in socialisation is evaluated.</li> </ul>	<ul style="list-style-type: none"> <li>Different beliefs and values</li> <li>Issues in diverse societies and efforts for unity.</li> <li>Ways in which values and beliefs influence societies.</li> </ul>
<b>I</b>	<ul style="list-style-type: none"> <li>An understanding that people believe differently is explained.</li> <li>A Comprehension of values and belief systems is demonstrated.</li> <li>An understanding of the coexistence of different value and belief systems is appreciated.</li> <li>The development of value and belief systems is appreciated.</li> <li>Understanding the cause and effect of a range of important events in their belief system is demonstrated.</li> </ul>	<ul style="list-style-type: none"> <li>Differentiate how people see and think about things/ issues</li> </ul> <div style="border: 1px solid black; padding: 2px; margin: 5px 0;">EXAMPLE: classroom, playground, and sports</div> <ul style="list-style-type: none"> <li>Different belief systems and value systems.</li> <li>Historical background</li> <li>Selected important events, which impacted significantly on its followers.</li> </ul>
<b>F</b>	<ul style="list-style-type: none"> <li>An understanding of the nature of values and beliefs is displayed</li> <li>An understanding of the existence of different value and belief systems is displayed.</li> </ul> <ul style="list-style-type: none"> <li>Knowledge of a range of events in their belief system is demonstrated.</li> </ul>	<ul style="list-style-type: none"> <li>Description of values and beliefs</li> <li>Evidence of comprehension of different value and belief systems</li> </ul> <div style="border: 1px solid black; padding: 2px; margin: 5px 0;">EXAMPLE: family, community</div> <p>Selected events that had an impact on their belief system.</p>

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